

# THE PACIFIC

Moore & Geo Edwards  
16302  
400



Volume LII.

SAN FRANCISCO, APRIL 24, 1902.

Number 17.

## God Knoweth Best.

THE gates of life swing either way  
On noiseless hinges night and day.  
One enters through the open door,  
One leaves us to return no more.  
And which is happier, which more blest,  
God knoweth best.

We greet with smiles the one who comes  
Like sunshine in our hearts and homes,  
And reach out longing hands and tears  
To him who in his ripened years  
Goes gladly to his heavenly rest.  
God knoweth best.

He guards the gates. We need not dread  
The path these little feet must tread,  
Nor fear for him who from our sight  
Passed through them to the realms of light.  
Both in his loving care we rest.  
God knoweth best.

—Mary Wheaton Lyon.



# THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

## TERMS:

Per Year, in Advance, - - - \$2.00  
To Foreign Countries in Postal Union 3.00

**CHANGE OF ADDRESS.**—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

**DISCONTINUANCES**—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

**PLEASE** look at the figures printed each week on the label. They give the date to which your subscription is paid.

## A PURE LIFE.

In other lands and under other reigns, if any man did anything base, he could say that no man did think evil of his conduct, in that the highest in the land did likewise. With us, through sixty years, it might always be held an incentive to worthy conduct that the head of the State lived a pure and noble life. Her conduct has been a light and a guide, ever laboring for the welfare of her people. The end has come quickly, after a long life of duty done.—Marquis of Lorne, in "Life of Victoria."

Senator Hoar of Massachusetts, in a feeling eulogy of Robert Burns, recently delivered to an audience of Scotchmen in Boston, said that the whole secret of Scottish history, and New England history also, was to be found in that portion of the "Cotter's Saturday Night" where Burns pictures the family worshipping its Maker. And he added: "No race or nation will ever be great, or will long maintain greatness, unless it hold fast to the faith in a living God, in a beneficent Providence, and in a personal immortality. To man, as to nation, every gift of noblest origin is breathed upon by Hope's perpetual breath. I am not here to make an argument. I only affirm a fact."

A Good Meal Without Meat.

## VEGETARIAN CAFE.

755 Market St., San Francisco.

Dinners served to parties. Phone Main 5378

## SCHOOLS.

### DIVINITY SCHOOL

—OF—

### Harvard University

CAMBRIDGE, MASS.

AN UNDENOMINATIONAL SCHOOL OF THEOLOGY.

Announcement for 1902-03, Now Ready.

### POMONA COLLEGE,

CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.

PROF E. C. NORTON, Ph. D., Dean.

### IRVING INSTITUTE,

Select Boarding and Day School for Young Ladies.

Accredited to the Universities.

Its elegant and commodious buildings on the northeast corner of California and Buchanan streets, San Francisco, have every modern convenience. Twenty-fourth year. Seminary and College preparatory courses. Conservatory of Music, Art and Elocution.

Preparatory department for little girls.

For illustrated catalogue, address the Principal

REV. EDWARD B. CHURCH, A. M.,

2126 CALIFORNIA ST.,  
SAN FRANCISCO

## Pacific

### Theological Seminary

REMOVED TO BERKELEY

Seat of University.

Curriculum remodeled to present-day demands includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV J. K. McLEAN, D. D.  
Berkeley, Cal.

## The Sabbath Transferred

The Sabbath Question Settled.

Jewish Sabbath and Christian Sabbath Identical. Price reduced to Clergymen, Sunday School Superintendents and Teachers to \$1.00.

For circulars write to

JOHNS D. PARKER & CO.,  
East Orange, N. J.

## HOTEL RAMONA

Adjoining Y. M. C. A. Building

130 Ellis Street, - San Francisco

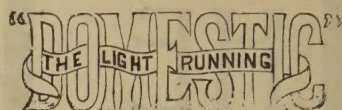
—EUROPEAN PLAN—

First-class in every respect. Sanitary Plumbing, Hot and Cold Water in Rooms, Electric Lights and Bells.

CARS TO ALL PARTS OF THE CITY PASS THE DOOR 50c. to \$1.50 per day. Weekly and Monthly Rates Made

MRS. KATE S. HART, Manager.

Reference by permission to Rev. George C. Adams, Pastor First Cong. Church; also to the Editor The Pacific.



Pre-eminently the Sewing Machine for Family Use.

## Standard PAPER PATTERNS

Highest Perfection  
Lowest Prices  
Send for Catalogue.

## J. W. Evans, Agent

1021 Market St., San Francisco  
(Near Sixth)

G. P. Prechtel { Lena T. Snook } G. W. Keeler

## Golden Gate Undertaking Co.

2475-2483 Mission Street  
Telephone Mission 102

C. H. Ashley  
H. S. McCurdy Mrs. S. E. Gould  
Assistants

## Blake, Moffitt & Towne

DEALERS IN

## PAPER

55, 57, 59, 61 First Street

SAN FRANCISCO, CAL.

Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.

## FRED WILSON, MERCHANT TAILOR.

Fifteen per cent discount  
to Clergymen.

610 MONTGOMERY STREET;

N. E. Cor. Merchant St.

SAN FRANCISCO, - - CAL

## H. Le Baron Smith

The American Tailor

320 Bush Street Above Montgomery  
15 per cent to clergymen

## Chas. H. J. Truman & Co.

Funeral Directors and  
Embalmers.

NOW OCCUPY THEIR OWN BUILDING.

1909 MISSION ST.,

Tel. Mission 109. Bet. 15th and 16th.



# THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, April 24, 1902.

## Do Thy Deed.

"By thine own soul's law learn to live,  
And if men thwart thee, take no heed;  
And if men hate thee, have no care.  
Sing thou thy song and do thy deed."

✻

Christ had to die to win. It was the lifting up on the cross that made it possible for him to draw men unto him. Since that day, when, for the sake of mankind, he toiled up the hill of Calvary, and became obedient unto death, he has been transforming the world—conforming it unto himself. This has been through human instruments, and all they who have co-operated in the work have been efficient according to the measure of their self-sacrifice. Always life has to be given for life. So swings the world up into the light—up toward God. Remembrance of this truth will brighten some of the hard experiences in many a life.

There are people who are always looking for some far-away thing to do, and who neglect the duties lying close about them. They reach out after the stars, and lose in this vain reaching even the treasures which might be gathered all around them. He who is ever ready to do the next thing in life will always find work, and it will be a satisfying work; it will be a work—although it may be humble—which will lead on to higher work in God's own good time, and which at last, in the heavenly life, if done in the name of the Master, will receive reward in the words: "Well done, good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord."

The little wayside works and ministries of life are often quite fruitful and far-reaching in results. Dr. Joseph Parker of London is not a hymn-writer, and yet he has written a hymn that brought much comfort to one heart. Many years ago he wrote a little hymn as an aside work in his busy ministry, each stanza of which ended with the words, "It's better farther on." That hymn was for many years a great favorite with Mrs. Willard, the mother of Frances Willard. It is said that she had it printed and hung up all around her room, and used to quote it again and again. She did not know who wrote it. Nor did Dr. Parker know until

a few years ago that the hymn had been of so much comfort to Mrs. Willard. It is just so with many creations and things in this great busy world. If there is any music in a life, any poetry, any good thing, that is sent forth, the heart that needs it will find it. Ever, the children of earth are in God's banqueting house, and his banner over them is love. An old hunter and plainsman once put it in this quaint way: "The Lord put the sun in th' sky fer to see by, and water in the valleys fer a man to drink. Buffaloe and antelope are his'n fer th' takin' of them. An' when he thinks he wants somethin' else, ten to one if he looks around him he'll find that it is thar, ready to his hand." He spoke out of his experience. So can all of God's children speak, and with hearts thankful for his mercies new every morning and fresh every night.

A Pacific Coast Congregational church has three ministers on its Board of Deacons, which is composed of six persons. It is a church in the membership of which is to be found good material for the diaconate other than ministerial. Naturally, the query arises, Is that church making the best and most desirable use of its forces? Ought the laymen to be allowed to lay the work of the diaconate on the ministerial members who are engaged in other work of the ministry than that of the pastorate and on retired ministers? Is it best for the church that this should be? Is it best for the laymen who would, if it were otherwise, be brought more actively into Christian service? The Apostle Paul says: "They that have served well as deacons gain to themselves a good standing and great boldness in the faith which is in Christ Jesus." It seems, accordingly, that it is of some value to the man himself who serves well as a deacon. The qualifications for the diaconate, as set forth by Paul, make a first-rate rule to live by. The deacons, he says, should be serious and straightforward men, temperate, not given to questionable ways of making money, ruling well their own household, and holding to the deeper truths of the faith. Men ought to be found in every church who will measure up to these requirements. It is the business of the church to make men measure up to them, for the standard is no higher than that set by Christ for the Christian life.



### The Twentieth Century and the Saloon.

Last week a convict in the Minnesota penitentiary was given a pardon by the State Board under rather unusual circumstances. It was the man's second offense and he couldn't be paroled, for a parole is not allowed except for a first offense. His crime had come about through drink, and the testimony showed that he would be all right if he would let liquor alone. For six months the man's case had been on the calendar, and at each meeting of the board a pale, thin, little woman, with her three small children, had appeared to plead the case unaided. She would start in bravely to tell her story—one of increasing difficulty to earn enough to support even in the barest way herself and little ones. But before its end the tears were sure to come, and the babes would pat her on the head and cheeks and shoulders and wonder why she came so often to see the men who made her cry. The members of the board noticed that as each month went by the saddened, burdened woman became thinner and paler. Last week when she entered their room the Chief-Justice held a paper before his eyes and with bowed head seemed to be going through a great mental struggle. The outcome of it was that the man was given a chance once more to show himself a man indeed, his pardon being conditioned on his abstaining from intoxicants and caring for his destitute family. Will he abstain? Can he do it? Is it not a fact, that some men have, by the use of liquor, brought themselves into a condition in which it is impossible for them to abstain from its use. The only safety for such persons—and there are thousands and thousands of them—is to get to some place in which they will be free from its temptations. Unfortunately, such places are not readily found. If there is a town in which the accursed traffic is forbidden, it establishes itself on the borders and allures its victims. This was for many years the case—and we presume is yet—at Pacific Grove, the beautiful seaside resort on Monterey bay. Just outside the corporate limits on the road to Monterey, stood a saloon, on one side of the sign of which, extending from the building toward the public highway, were the words, "First Chance," and on the reverse side the words, "Last Chance."

In the membership of one of the churches in Pacific Grove at that time was a man who had gone there to escape from the temptations of the saloon. Business sometimes called him to Monterey. Such was the power of the drink habit that if he escaped the jaws of the twenty-two saloons in Monterey, he didn't always escape the temptation of that "Last Chance" one, just on the borders of the precincts to which he had come for refuge.

As we contemplate this sad case of drink and crime and consequent destitution in Minnesota, one only among tens of thousands, we wonder how long the American people are going to tolerate the saloon. In the interests of men who want to stand erect and to regain that which the drink habit has taken from them,

in the interests of the boys now growing up, surrounded by such temptations, we need more places where there will be comparative freedom at least from the allurements of the saloon. Do away with the saloon, and even let the manufacture and sale go on, and we shall in a few years lessen largely the consumption of intoxicants and the consequent miseries.

Public sentiment seems to be tending toward the abolition of the saloon. There has not yet been such progress as to enable us to see just how this is to be brought about; but it is safe to predict that, before the close of the twentieth century, there will be such a unity of effort on the part of the temperance elements as to accomplish it. This is not to say that there will not at that time be any indulgence in intoxicants, but that the saloon, the great breeder today of drunkards, will have disappeared and with it, to considerable extent, such sad experiences as the one narrated herein.

### President Harper on the Theological Seminaries.

President Harper of the University of Chicago, writing in the current number of the North American Review of present-day tendencies in education, says, concerning the theological seminaries: "The great theological seminaries of the future will be those which are identified directly or indirectly with the universities. The time is already near at hand when the theological seminary, standing above and apart from other educational work, will not be able to attract even the ordinary students, not to speak of the strongest. The ordinary theological seminary cannot today provide the curriculum of study demanded by those who are to do the work of the ministry during the next quarter of a century. The churches demand a ministry of wider sympathies and larger views. The tendency of most theological education has been to make men narrow rather than to broaden them. The churches already recognize the fact, and not only the churches, but the students themselves; and today it is not an uncommon thing for college men to omit entirely their theological training, in order to avoid what, they fear, will injure rather than help them.

This from President Harper is not new in its main features. But, in our opinion, he writes now without due consideration when he declares that the time is near at hand when the theological seminary, standing alone and part from other educational work, will not be able to attract even the ordinary student. Chicago theological seminary stands apart from the universities, but it is the only seminary in this country reporting an increased attendance. It has had this during the last year, while others, even those connected with the universities, have had a decrease. Undoubtedly there has been for some time this tendency toward university affiliation on the part of all professional schools, medical, law and theological. It is hardly to be supposed, however, that all of these are going to rush speedily to any such affiliation. Indeed it would seem that such a



seminary as the Chicago theological, located, as it is, in a great city, would be able to do a splendid work standing alone. It remains to be shown that any institution affiliated in any way with some great university could give a ministry with wider sympathies and larger views than this one situated as it is. We believe, all things being considered, that the relocation of Pacific Seminary in Berkeley was a wise move, but have not shared in the belief that it headed a movement that was not to end until all such institutions had come under the shadow of the universities. Some closer connection in some instances will undoubtedly be found advantageous, but it will require a few more decades than President Harper counts as necessary to bring the churches to see that the young men destined for the ministry can be best trained, without exception, in the atmosphere of the university.

### Notes.

The article on "Evolution" in *The Pacific* this week, will repay a thorough reading on the part of every reader of the paper. It is from the recent book by the Rev. Dr. Minton, which we notice in our book review columns.

John Willis Baer, writing in the *Christian Endeavor* World of his visit to Walla Walla and Whitman College, says: "President Penrose is beloved by all, and the college is prospering. The student body was a fine one, and I shall long remember their bright and happy faces."

Another Union Theological Seminary graduate has been refused license to preach by the New York Presbytery. When asked if Adam was a historical person he replied: "I cannot accept the belief that Adam was a creature of flesh and blood, as a historical person would have to be."

Secretary Willis Baer of the *Christian Endeavor* Society states in the *Advance* that he has not found anywhere a ministry more loyal to Christ and to the Word of God than that of California. He says that there is everywhere a striving to hold the highest standards before the people. In such cities as Los Angeles, San Diego, San Francisco and Oakland "the Congregational Christian Endeavor societies are to be depended upon and the future is bright."

Harper's Weekly expresses the opinion that "if Dr. Newton's health permits him to take up the work at Leland Stanford University to which he has been called, it will mean much to the Pacific Coast, which needs more men of his keen ethical sensitiveness and radicalism." "The world and the flesh," continues the Weekly, "have not had very many doughty combatants in the clergy of the Pacific Coast. Starr King in the early days, Stebbins and McLean in the generation just passing off the scenes, and Brown and Adams of the present generation have done and are doing fine work. But a new day has dawned with the sudden development of great university centers at Palo Alto and Berkeley." This choice of preacher at Stanford, it is said, calls attention to "the important place which our larger universities are coming to have in the religious life of the country through their deliberate service for young men along religious lines." The Weekly, however, finds the ideal in "a board of university preachers, each in residence for a definite time during the year, and each man being representative in a way of one of the great sec-

tions of the church, opportunity being afforded from time to time for service by preachers of note from abroad." And the belief is that Stanford would have followed along this line in the steps of the University of Chicago if it were nearer to the region of country where the men who are most in demand for such work reside.

The last number of the *Church Building Quarterly* contains an article by the Rev. H. H. Wikoff on the subject, "What Has the Congregational Church Building Society Done Spiritually for California?" The good work of the Society, it is said, is seen in one hundred and thirty different places in the State. The following is given to show how from these churches are going out world-wide influences: "In a charming California valley the little church on a winter night was open for special services. Not many were gathered together, but those present were earnestly seeking showers of blessing. Among others was a young girl about fifteen years of age. Her heart touched, she sought remembrance in the prayers of the friends. The latter lifted up their hearts in her behalf. She was converted. She joined the church. Though much in her surroundings made the Christian life difficult, she persevered, and, in time, alone with her Savior, offered her powers to him for service in any part of the world. The gift was accepted: the way was opened. The American Board assigned her a place, and the Woman's Board became responsible for her salary. That was only ten years ago; but that young woman still abides in the work, teaching heathen girls about the wonderful Savior. I have often thought of this as an illustration of the spiritual outcome in sanctuaries paid for in part by the Congregational Church Building Society of the oneness of the great missionary work. This young woman, ministered to by a pastor whose partial support came from the Home Missionary Society, whose ministrations on the Sabbath were in a house of worship to the payment of which the Building Society contributed, this young woman now a foreign missionary! and, as such, not simply injecting her life into that of those born in darkness, but lifting by her unselfish devotion the hearts and minds of her home friends, and thus quietly and unobtrusively affecting the little community, and hence the State, for good."

### Chronicle and Comment.

Nearly 80 per cent of the boys who leave the Indiana Reform School become good citizens for life, is the encouraging information brought by the last annual report from the institution.

Rural mail delivery is growing rapidly. It is said that there are now more than six thousand delivery routes and that the number is being increased by not less than fifty a week. The government appropriations for this service have increased from \$50,000 in 1896 to \$8,000,000 for 1902. First inaugurated where there were good roads, the service is going everywhere without regard to roads.

Justice moved swiftly in the case of Joseph M. Miller, the murderer of Carrie Jennett in Detroit. Within 72 hours after he had committed the crime the man began a life-sentence imprisonment in the penitentiary at Jackson. In contrast with this the Chicago Inter-Ocean calls attention to a large number of persons in the county jail in that city who for many months have been awaiting trial for murder. Such delay in laying upon criminals the lawful penalty for their crimes is



detrimental to the interests of society. And it appears to be found largely in those very places where it would seem that the administration of justice could be most expedited.

The Tacoma Ledger remarks that no one in that part of the country has the slightest disposition to toot for San Francisco. That has been evident for a long time to all persons knowing how much tooting the Puget Sound people were doing all the time for their own part of the country. Nevertheless, the Ledger does give this city a little toot. After indulging in some criticism it says: "But San Francisco is progressing. There was never a time in its history when it was the scene of such industrial growth as now. Millions upon millions are being invested, and if the rate of growth continues that city will be not simply the most important on the Pacific Coast, but one of the most important in the United States."

It is said that the Lake Shore and Michigan Southern Railroad company is contemplating the construction of electric railways alongside their line between Toledo, Ohio, and Chicago, to be used exclusively for local business. For some distance this road is paralleled by electric roads which have taken from it largely its local traffic. To regain this, at least in part, and to hold what they now have this move is contemplated. With its graded right of way the railroad company will have some advantages over other companies. The necessity for the construction of these electric roads by the railroad companies is another thing showing that the steam railroad has in all probability seen its best days and that electricity is in this as well as in other ways to supplant steam to considerable extent before many decades of the twentieth century pass away.

### The Bystander.

The Bystander had occasion last week to visit Goat Island. Passengers on the ferry steamers, as they pass to and fro across the bay, look out upon the familiar island and see a yellow bluff only, little dreaming of the cozy corners sheltered from the woods, and ignorant of the fact that here is a training school of the American navy, with six hundred real live American boys. These boys live in the rather imposing looking structure fashioned after the Greek models of architecture, and in the old Pensacola lying under the northern brow of Goat Island.

The Bystander is always interested in boys just budding into manhood, and was impressed with the discipline and life of these young men, some of whom were playing base ball, for it was a Saturday half-holiday; some were washing their white suits on the beach, reminding one of the washerwomen of Europe; while others were receiving visitors or conducting them to points of interest. In this connection the Bystander takes pleasure in reporting that he met a group of Sunday-school children in charge of the superintendent and their teachers of the First church, Oakland, who were having an outing for the purpose of getting acquainted.

The snug little tug carried the party across from the wharf to the Pensacola, and the waves played around the craft with just enough naughtiness to be nice. The children enjoyed the trip. There are many points of interest around the bay which are easily reached. Sunday-school teachers, please take the hint.

In talking with the chaplain the Bystander learned that the government training schools are no longer reformatory institutions. The best boys are required for

such service, and boys who are incorrigible or vicious are not wanted. The standard is constantly being raised, and the school on Goat Island promises to be one of Uncle Sam's best.

### Rummage Sale.

The Bystander found himself in a rummage sale the other afternoon. It resembled the Ghetto in Rome, or certain shops in the Latin Quarter in Paris. Hats, coats, frocks, waists, shoes, crockery, furniture, jewelry and every other article useful in the household were there, classified, cleaned, patched, mended and tagged with the price. These articles are gathered from the community, usually by enterprising churches, and sold from a store room, rented for the purpose. The store is usually located among the respectable poor, who are looking for bargains.

The Bystander was amused at the personnel of the customers who crowded the room. All nationalities seemed to be represented, including a Japanese and wife. An old minister was purchasing a silk hat, while all sorts and conditions of women were buying all sorts and conditions of wearing apparel. The ladies who were acting the part of saleswomen worked with patience, mingled with amusement, as they supplied the needs of their customers. Hundreds of dollars are taken in at a San Francisco rummage sale. The people who buy are quite satisfied to get what they need in this way. When the doors are opened they scramble for admission, so that an officer is often required to keep order. Usually, about a hundred dollars is taken daily at a rummage sale, though sometimes it reaches three or four hundred. The Bystander learned that the ladies of the uptown churches are afforded an opportunity to meet a class of people who never attend church, and whose lives are a closed book to them.

A rummage sale is not only an exhibition of rejected articles, but an exhibition of human nature, for the ladies who stand behind the counter, and for the surging chattering populace in front of the counter. The Bystander believes that this method of coming in contact with the poor is quite legitimate. It is far better to sell these articles than to give them away, except in special cases. The people who buy keep their self-respect, and always pay a reasonable price for the article. In other words, they are not cheated, and they patronize the sale because they have confidence in the people who conduct it. Between a rummage sale and many other more conventional schemes of raising money for the church, there is really no comparison, and the Bystander was once strongly prejudiced against the rummage sale. He has changed his mind.

### Acorns from Three Oaks.

Aloha.

### A Sweet Savor of Christ at Milpitas.

I have new confirmation of my faith that in any little community a very few Christians can do a work for their fellows which will gladden the hearts of their comrades wherever it is known and spoken of. The little Milpitas Presbyterian Christian Endeavor Society have persevered there until they have royally entertained the Santa Clara County Endeavor Convention. The rejoicing delegates filled the new town hall and delightful young "Intermediates" received and decorated them. I do not recall any new thing said about the joy of the "old, old story," but here were new young faces shining with the love of it, new voices telling it, new workers enlisted for it. Yes, there was one thing new. We are accustomed to having young people respond to the appeals of pastors. Here we saw the Convention ap-



pealed in behalf of "Junior work," and the sole response was from a reputable clergyman who pledged that he would go home and start a Junior Society. It was not the susceptible Aloha for in his little church, which deepens his sympathy with all little churches, there are already Junior and Intermediate Societies. And he counts it a privilege when the regular leaders call on him for an occasional service in their absence. The little group of children are a very galvanic battery of gladness and enthusiasm—the boys as much so as the girls. The new experience in the Convention was the presence of Mrs. Alden of Palo Alto, "Pansy." Her plea for the "Missionary and Lookout Committees," and her characterization of "Lookout Charlie" will not soon be forgotten. Bright, fresh, witty, sensible, forceful, her paper carried the honors of the day, and set a high mark for the stirring Missionary Scudder in the evening. Mrs. Alden has a gifted son, Prof. Alden, at Stanford University. He is the ninth generation from the John Alden of the Mayflower, to whom Priscilla made such pointed answer. Happy the community or convention which wins these Eastern stars for platform parts. The credit for this courageous convention belongs to three young women, whose winsomeness and whose work so commended them to the people of the town that they cheerfully aided. The San Jose Endeavorers also aided in the refreshments and teams, ex-President Alexander leading as loyally in the humble sphere as he did when the head of administration at the ever-memorable Fresno Convention. The Bokaw and Trimble Roads, over which the route leads from Saratoga, are as beautiful as England. All the beauty of earth is not found in the Saratoga foothills. "He giveth us all things richly to enjoy."

#### A Grand Daughter of John Brown.

It was a privilege to have at this meeting as a loyal delegate the granddaughter of the old hero of Harper's Ferry. This little lady presided with dignity and grace at our last evening service. The oldtime church administration did not train disciples so young. The unconscious grace with which children lead the functions of the Endeavor Society bodes well for the church of the future. And here, at my side is a little songster who can sing with unconscious simplicity for a doting grandfather or a Christmas crowd. "Out of the mouths of babes and sucklings hast thou ordained praise."

#### Type-Setters' Fun.

Aloha used to take off his hat to the fair genii of the old Pacific office, who made out of his chicken-tracks the fair pages of The Pacific, and led saints and philosophers to welcome humble acorns from "Three Oaks." He touches his cap to the men of the linotype! He does not grumble at your spelling "throne" "thorne," for his fumbling fingers may have penciled it so. And the marvel is not that so many mistakes are made, but so few. Since the Minneapolis type-setter printed the "oat meal," which developed the brawn of the great Scottish preacher, James Hamilton Black, "rat-meat," I have laughed with compositors rather than railed at them. Who picks up acorns must run the risks of cracked ones and "crack" a joke rather than a criticism. As the pompous old colored brother, who used to make mistakes in my laundry at Oberlin used to say when called to account, "Mister! Mister! I tell you none of us is infallible." Not even The Pacific or the Pope.

Neglect mending a small fault and it will soon be a great one.

### Homeland Missionaries.

W. N. Burr.

Just thirteen years ago a good man met us at the depot in San Bernardino as we left "the overland" and stepped for the first time upon California soil. As we waited for a train to take us on to our new field of labor with a "home mission" church in the San Jacinto valley, he kindly piloted us about, and showed us some of the sights of the land of sunshine. And the most delightful of all, as it seemed to us then, greeted our eyes when he took us to his own former home in San Bernardino, and filled our hands with roses from the bushes he had himself set out and cared for during the years of his San Bernardino pastorate. We have seen roses and roses and roses since that day, but none have given us any greater delight than the roses of our Home Missionary Superintendent.

Not long ago I received from him a letter written by another hand and signed by himself, urging the claims of The Pacific—evidently a letter that he was sending to all the Southern California pastors. At the bottom he added in his own hand: "I don't need to send you this letter to stir you up to effort in behalf of The Pacific. It will simply show you that I don't forget the importance of putting the old paper fairly on its feet *now*." That was my last word from him.

Glancing hurriedly through the Los Angeles daily paper a few days ago I read a brief announcement of his death. So my introductory day with Rev. James T. Ford was marked with roses; and his last signal to me before he passed from mortal sight was an appeal for The Pacific. The roses were prophetic of an acquaintance that became one of the most highly valued friendships of my life; and the appeal was characteristic of the life that was spent in pushing forward the things that shall make for the Kingdom of God in California.

To think of this consecrated man is to think of home missions. The homeland work has been pressed to the front with us in still other ways during the past week, for another Superintendent whom we knew in former years in Kansas has been with us, and the blessed woman who used to head the forces of Congregational Home Mission women in the United States came with him. Of all the "Home Missionary Unions" that we ever heard of, the Broad-Caswell "Union" is a little the best. They are full of the very essence of home missions to their finger tips, both of them; and even the irresistible Puddefoot cannot tell stories of homeland missionary experiences more felicitously than can Harriet Caswell-Broad. She made us thankful for our scalps, and for hers, as she told of her work among the Iroquois Indians, and gave us new assurance that the gospel of our Lord Jesus Christ is for "every creature" as she sang "the new song" of the Indians after having sung the wrathful old song. She took us to the bleakest of Dakota prairies, and down into the deepest Idaho mines, and among the wildest of Western cowboys, and into the Bohemian districts of the city of Cleveland; and if that were not a varied field enough for one woman to have traversed, she hinted at further experiences in lumber camps and all sorts of other places of home mission treasure-trove, which she did not relate to us.

Mrs. Broad is unreportable. No man of the pen can carry to paper a story just as she tells it. I tried it for about six seconds, and then closed my note book, and in six seconds more had forgotten that I ever had a note book. I was obliged to put those stories to soak in a tub of another sort. When she was gone the next



day, and I stopped to think it all over, I found uppermost within me a feeling of thankfulness that there are men and women in this world who have learned that "the good is the enemy of the best," and have yielded themselves to the claims of "the best" and allowed "the good" to take care of itself, so far as they are concerned. Some good things seem insignificantly small when one has faced a life wholly devoted to the best things. Corona, Calif.

### Miss Stone Tells Her Story.

Miss Stone, the noted American Board missionary, was a much-sought-after person when she landed from the steamer in New York Harbor a few days ago. The New York Sun reports her as follows:

"The Turkish authorities have said, as I am told, that we should not have travelled as we did without a guard. That is hardly reasonable. If we had had a guard it would have been the same. The guard furnished would not have been more than four or five men.

"The brigands who captured us were about thirty in number. They swarmed all about us in the road and every man of them was heavily armed. Had we had a guard there might have been a skirmish and several persons shot, but we should have been carried off just the same.

"There were ten in our party and we travelled at a time when it was the safest. It was the day before a market day, when there were plenty of people going and coming on the highway. Besides, it was in broad daylight, early in the afternoon, when we were captured. We would have had plenty of time to get to the village, which was our destination, before it got dark. People there do not travel in the night and we did not.

"The descent of the brigands upon us was sudden, oh, so very sudden. The first thing we knew they came swarming from both sides of the wood and surrounded us. The only thing I heard them say was 'Dour! Dour!' I heard that word all around me. It means 'stop,' or perhaps 'hold up' would be nearer it. Resistance was utterly out of the question. We were entirely at their mercy.

"It was not their original intention to capture Mme. Tsilka. They had planned to take Mme. Oosheva and myself. Mme. Oosheva is a Bulgarian lady, a widow, well on in years. But she was quite ill on our journey and when the brigands saw her feeble condition they abandoned the idea of making her a prisoner. That is contrary to their way of doing business, to burden themselves with captives who are ill and may die on their hands. They try to keep their prisoners in as good condition as possible so as to return them safe and in good health when their ransoms are paid.

"That accounts for the good treatment which Mme. Tsilka and I received at their hands. For they did treat us well. We had better food, I believe, more bread than they had themselves. Then they always served us before they ate themselves.

"Well, when they decided that Mme. Oosheva was too ill to be carried off they looked for somebody else to take with me. They asked what married woman there was in our party and they picked out Mme. Tsilka. I am a very much older woman than Mme. Tsilka, but as I am single they took the married woman along with me, as a sort of a chaperon, I suppose.

"They were harsh and abrupt to us at first, but as I look back to it now I am convinced that this was be-

cause they were afraid of being attacked. They seemed very nervous and anxious.

"We were hurried away and travelled that night. They moved us repeatedly and always at night. At our stopping places they kept us in huts which they built and in dark places. We never knew where we were and we saw nobody save the brigands. Then they told us nothing about negotiations for our release.

"We knew nothing of what was going on in the outside world. They did grudgingly from time to time dole us out a little news as to what was being said about our capture. They told us that our pictures were being printed in the newspapers, for instance. But we knew absolutely nothing of any efforts being made to save us.

"They threatened us repeatedly. 'In twenty days,' they would say, 'there is a bullet for you,' pointing to each of us in turn, 'unless your ransom is paid.' It was a matter of cold-blooded business with them.

"They told us at the start that we were captured and held for money. That is why they were so jealous about our health. They were disgusted with me when I caught a heavy cold and did not hesitate to tell me so. They were still more disgusted when I fell in a hole and wrenched my knee; they reproached me for not taking proper care of myself.

"It was the coming of the baby that did most to insure kindness in their demeanor toward us. They were much less harsh and rude in their manner of speech to us after that. It seemed to stir all the chivalry there was in them, and besides they feared to bring down upon themselves the curse which they believe falls upon one who mistreats a woman in Mme. Tsilka's condition.

"It was seven weeks before we were released that the baby came—a beautiful little black-eyed girl. I feel that I have a share in the little thing, for it fell to me to take so much care of it. Three days after it was born I carried it in one of our night journeys. It was in such an arrangement as is slung from the mother's back, but I carried it on my knees.

"It lifted up its voice a good deal, and I was very glad that it did not make the brigands angry with its crying. But it did not. They were very gentle and kind in all that concerned the baby.

"We were in captivity six months lacking eight days. Up to the very last moment we did not know that anything was being done to save us. Even that night when we set out on our way to liberty we did not know the happiness that was before us. We had had so many of those night journeys and supposed this was only another of them.

"After we had travelled for a certain distance we halted. But that was a common occurrence of these journeys. The brigands frequently would become suspicious that pursuers were after them. Then they would be all alert, posting themselves behind rocks and on the sides of the road with their guns in their hands, ready to resist attack.

"On this occasion I heard the order given to go back with the horses, but even then I did not dream that it was anything unusual. I did not realize that the brigands had turned us loose until they were out of sight and beyond hearing. Had I done so I would have called out good-by to them. Two of their number were left with us, and they guided us to the village where we were left.

"What do brigands look like, Miss Stone?" the missionary was asked, "are they like the stage brigands?"

"Now I am Massachusetts born," replied Miss Stone,



and I never have been West except for a little time, and I never saw a stage brigand. So I don't know what a stage brigand was like.

"Those brigands who had us in captivity were of several nationalities, I should judge. I heard them speaking Greek and the Albanian dialect and Turkish. Several of them dressed like Turks, looked like Turks, talked like Turks and I have no doubt they were Turks. As to their names, it was all Tom, Dick, or Harry, as we would say, in their talk with one another. If they ever called each other by their right names we would not know it. I do not know the name of a single one of them.

"Do you think there was any political matter back of your abduction?"

"You probably are better able to judge of that than I am. Persons who are on the circumference of a circle can look over the whole field better than those who are in the circle's center. We were in the center; you were in the circumference. I think for one thing," continued Miss Stone, "that the Turkish Government is too weak to suppress brigandage.

"Or too corrupt," suggested her brother.

"Yes, perhaps too weak and too corrupt, both," assented the missionary. "I do not know when I will go back there. My plans in that respect will be shaped by events here. I closed up my little home in Salonica and left it in charge of a friend there. I first went out to Bulgaria in 1878. It is four years since I have been back home to America."

### Evolution.

[A consideration of the question by the Rev. Dr. H. C. Minton in his recent book "The Cosmos and the Logos."]

Modern attempts at the ethical gauging of the cosmos have been greatly influenced by the wide acceptance of the doctrine of evolution. All modern thinking has done obeisance to this idea. Dr. Edward Card says: "We may indeed say without much exaggeration that the thought of almost all the scientific writers of this century has been governed and guided by the principle of development, if not directly devoted to the illustration." Any manual of history of philosophy will show at a glance that this idea is no new thing under the sun; and yet, it is, of course, true that, with the impetus given to it first by Hegel in his idealistic conception of development, and later by Darwin and Wallace and others, bringing to it the rich treasure of their scientific researches and enriching it especially in its biological references, it has become the dominating note in modern thought.

In its widest connotation, evolution is wellnigh self-evident. History is description, and time-description is impossible if there be not causative and formative elements in antecedent conditions. The present has in it the past capitalized and the future in embryo. Evolution is unfolding, and the broad conception is a *sine qua non* of the historical method. Natural history is a branch of cosmical science; and in a sense all science is history.

If you were asked whether you believe in evolution, you would not reply until you had ascertained what your interviewer understood by the word. Few words are so elastic and so loosely used. For example, in taking up the two books which lie nearest at hand, I find Professor Drummond saying that evolution is but "a general name for the history of the steps by which the world has come to be what it is." But, if it be objected

that this is only a popular book on the subject, we turn to the other volume, by one of the leading proponents of the doctrine, Professor Joseph Le Conte, and while we find his careful and precise definition which has become classical, yet later on we find such statements as these: "Evolution is a law of continuity, a universal law of becoming"; it is a law of derivation of forms from previous forms." "The words Evolutionism and Evolutionist ought no longer to be used, any more than gravitationism or gravitationist, for the law of Evolution is as certain as the law of gravitation; nay, it is far more certain; it is axiomatic." Suppose we should subscribe to all this, or to some of it; well, we have accepted evolution and then, by some hocus pocus, a specific theory of evolution or some formidable formula, like Mr. Spencer's, is substituted for what we had subscribed to, and we are misrepresented. Certainly no one would reject evolution if it is only an account of how the world came to be what it is; we all believe that history is a *continuum*, and that the events which it narrates somehow constitute an unbroken unity. But this is not *Evolution* in its accepted and technical sense.

Sentimental considerations count for little with thoughtful people, either way. Possibly it is not necessary to fasten the stigma of agnosticism upon evolution, although it has been its bad fortune that so many of its leading exponents have coupled that bankrupting epistemology with their favorite cosmology. It is very significant that Messrs. Huxley, Spencer and Fiske, all have been avowed agnostics, and yet Professor Huxley was eager to clear evolution of his personal religious views when he said: "Evolution has no more to do with theism than the first book of Euclid has."

On the other hand, however, we are told by such a devout Christian evolutionist as Professor Le Conte that the acceptance of evolution means a revolution in religious thought; that it necessitates a "reconstruction of Christian theology"; and that with it "the distinction between the natural and the supernatural disappears from view, and also the necessity of miracles *as we usually understand miracles*." We should deceive ourselves then, according to the judgment of Professor Le Conte, if we infer that, because evolution is declared innocent of agnostic implications, it does not entail very important theological consequences.

It is not denied that the gaps which have always embarrassed the evolutionist are still unfilled; its breaks are still unbridged. The first appearance of life, of sentience, of self-consciousness, and of the conscience, has not yet been provided for in the evolutionary program. It is easy to formulate grand schemes, but up to date it is frankly admitted, by fair and competent scientific scholars, that it has not yet been possible to find the required supporting evidence. Professor Drummond himself says: "No one asks more of Evolution at present than permission to use it as a working theory." So that we are to regard the technical theory of evolution as a scheme of world-history, and, upon the statement of its most eager defenders, as a confessedly unproved hypothesis.

Not a little intellectual energy has been expended in the last generation in the effort to define the formal relations between the scientific doctrine of evolution and evangelical Christianity. Unhappily, much of this has been done in a crude and quarrelsome spirit and from an *ex parte* point of view. In many cases, neither attorney has known too well the real nature of his opponent's cause, if indeed he was well enough acquainted with that of his own client. We are persuaded that a correct knowledge of each would go far toward dissolv-



ing the difficulties and the differences. Truth needs no labored harmonizing with truth; its best defense is often its clearest statement. A recent attempt from the side of the Christian faith has been made in a book written, we suspect, by a busy pastor, who feels the need of some *modus vivendi*, at least; a book which, though not very profound in its insight or very broad in its scope, has been pronounced by competent critics an important and worthy pioneer in a line in which others are sure to follow. Probably the popular style of the book will make it widely influential; but we are convinced that if this is the best showing that can be made, the books that are to follow his will be in a large measure *love's labor lost*. In his zeal to conciliate biblical Christianity and scientific evolution, the author modifies both terms of the equation until many Christians would regard his evolution as unscientific. An intellectual conception of Christianity with such a doctrine of inspiration as reduces Bible history to a myth, and with such a doctrine of Incarnation as makes Christ the procreating "Individual who started the new type," "embryonically incarnated" in Old Testament prophecy, certainly seems to us to strain itself overmuch to bring its teachings under evolutionary categories. And, moreover, the outright antagonism between any theory of individual redemption on the one hand, and evolution on the other, which, according to Professor Le Conte (whom Mr. Griffith-Jones wisely selects as the best exponent of Christian evolution), has no provision for such a restoration, for "once off the track and it is impossible to get on again"; and the author's frank admission "that so far the time does not seem to have come for a complete restatement of the doctrine of the Atonement on evolutionary lines";—all this is by no means reassuring to the reader who turns to this attractive volume for the reconciliation desired. At best, it is an attempt rather than an accomplishment; a study rather than a conclusion.

We are not now presuming to pronounce a judgment upon evolution. It must more definitely state its case and produce its evidence. The historical principle is one thing, and a particular evolutionary theory is another. We hesitate to pay the large price exacted until we can know precisely what we are to get. It is a radical program that is proposed. If our religious thought is to be revolutionized; if the supernatural is to vanish and miracles—yes, even as we have understood them—are to be dismissed, then we must not be regarded as foolishly wedded to our faith if we insist that a doctrine more clearly stated and more fully supported, a cosmical interpretation less beset with admitted embarrassments, a theory of things a trifle more susceptible of distinct harmonizing with the things which we have been holding both as true and sacred, shall be at once forthcoming as a compensation for what we are to give up.

Let it be understood that we plead "Not guilty," to the charge of hostile prejudice against evolution. We think we are fair enough to discount very much what is said for and against it, as very wild and wide of the mark. We heartily concede that it has brought rich contributions to modern and world-study. We believe that it has in it much that is distinctly true. It has not revolutionized but illuminated the old argument from Design. Paley suffers, possibly, although not so much as is often alleged, and his truth is enforced more grandly than Paley ever imagined; for while we believe that teleology loses somewhat in the retail, it gains vastly more in the wholesale. No man has his eyes open upon the world but sees the ever-present germinal

principle of development at work. It is not a question of *whether*, but of *what*? But all this is entirely innocent, and it is not the technical theory of universal cosmical evolution. We must regard this theory in so far as it negatives whatever we have heretofore held as true, as properly under bonds to certify its own truth; until this is done we shall hold steadily to our course without embarrassment and without apprehension, in the event of this being done; then we shall be bound to reconsider the grounds on which we have been basing our faith.

The kindest critic of evolution, in his most propitious mood, could scarcely content himself with saying less than this; namely, that many teachers of evolution have committed their greatest blunder in claiming too much for their theory. We do not believe that the Spencerian ambition to include all known phenomena under the all-comprehending category of evolution will ever permanently commend itself to sober and thoughtful minds. Already a reaction has come, and the world does not take Mr. Spencer very seriously. But even in his scheme, God is above and beyond all. He says, God cannot be known; but that is the voice of his agnosticism, not of his evolution. Evolution has a selfish interest in preaching the Divine Immanence. Indeed, many of its champions are not very careful to stand apart from pantheism. The immanence of God is a great truth, but, though there be many who would have us believe otherwise, it is no new thing under the sun. Augustine and Calvin both taught it as clearly as it has ever since been taught. It is not all the truth. It is not one whit more important, more Scriptural, or more necessary to a true cosmical theory than is the doctrine of Divine Transcendence. If God is in the cosmical process, he is above it also. God is greater than his world; the world reveals him, but there is more of God than the world either contains or reveals. He is its author and its end; its beginning and its goal. We know God in a way by knowing his world; and that world is knowable because a rational God, pre-existent, independent and transcendent, has given it both its being and its form.

A severe test of evolution, as of any other cosmical theory, is its ability to take account of the fact of sin. Not that it must solve the mystery, for no theory can do that; but it must have a place for sin, as sin, and this we distinctly believe that evolution cannot do. Evolutionary anthropology has never satisfactorily squared itself with the Genesis narrative of the historical introduction of sin into the world. We need not infer the Miltonic Adam from the Mosaic; but we can not reconcile the Adam of uninterrupted evolution with the Adam of the biblical account. We decline to see in present day degenerate savages the true living representatives of primitive man. We do not picture the Edenic Adam as a highly civilized citizen, nor are we anxious to prove that he was intellectually a greater man than Aristotle. Solitude is incompatible with civilization as we know it, for civilization is essentially social, industrial, economical and commercial. In his moral equipment, as yet undeveloped and unutilized, the Adam of evolution, sluggishly waking into human capacities, falling upward into the dawning consciousness of right and wrong, and rising at last to the permanent dignity of a guilty sinner. We speak only of a Spencerian naturalistic evolution as applied to the origin of Man, and we insist that such a first man is inconsistent with any fair interpretation of the Scripture record, and is without adequate evidence today to justify his claim upon our belief or our respect.



No more can the evolutionary program account for Christianity, for the Christian, or for Christ. If Christianity is true at all, then it is entitled to have its works accepted at their face value not only, but to have its own explanations of those works accepted as well. The history of Christianity is a stupendous enigma apart from Christianity's Book. The Bible furnishes the only adequate rationale of Christianity, historical, moral, redemptive and social.

This being so, the redemption of the individual Christian is a sore puzzle to the world-student, who would fain explain all he finds on the principle of a purely naturalistic evolution. The evolutionist is bound to abhor the very word "regeneration," unless he eviscerate it of its meaning. Our Lord's conversation with Nicodemus is absolutely insusceptible of translation into the evolutionary language. "Ye must be born again." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And what is true of the initiative is true of the whole; the new life is sustained by the same source whence comes the new birth. *Omne vivum ex vivo*. To be sure, there is a process of growth, but there is an element of the supernatural which is the vital factor in it all. "I am the vine, ye are the branches."

Nor is this less true of Christianity as a life-force and live-giving force in the world's history. Christianity cannot be accounted for on purely evolutionary principles. It has its home in this law-ruled world, and in a thousand ways it exerts its benign and heavenly influences in a manner which is harmonious with the processes and methods of the cosmical sphere in which it works; but to de-supernaturalize Christianity is to destroy it. We speak not now of its miracles and theophanies; we are not now concerned for its apologetical and evidential aspects; we are only saying that, as we cannot account for an individual Christian on the mere lines of naturalistic evolution, no more can we account for a social Christian community in the same way. We can no more account for the church at Uganda than we can account for David Livingstone; we can no more account for the Christian community of the New Hebrides than we can account for John G. Paton. Social Christianity gives evolution a many times harder nut to crack than does one individual Christian. If it can not account for one ennobled publican, for one changed and chastened proud, persecuting Pharisee, how shall it account for the Church of God, with its unnumbered saints, raised from sin to purity, who by lip and life ascribe the power that raised them to a source that is both from without and from above?

And, as both individual Christian character and historical Christianity have their origin in Jesus Christ, we go on to say that, above all else, the Christ of Christianity, even more than the Christianity of Christ, can not be accounted for on the evolutionary hypothesis. The Incarnation of Evangelical Christian doctrine obstinately refuses to submit itself to the categories of naturalistic evolution. I am not now referring specially to the Immaculate Conception of the Child of the Virgin; I am not wishing to touch the mooted question whether the Incarnation would have occurred by virtue of a necessity born of the nature of things, or whether the divine tabernacling in the flesh was expressly and exclusively for redemptive purposes; we waive all that, and put evolution to the test to account for the Christ that is known, not to the philosopher and the critic, but to the world and to the heart; and we submit that, upon its own answer, it is found wanting.

If we must drop the essential character of sin to let

evolution account for sin, so must we drop the essential character of Christ to let evolution account for Christ. We believe that Professor Le Conte's well-known effort to *evolutionize* Christ is a complete failure, and we cannot believe that his argument ever afforded entire satisfaction to his own exceptionally reverent mind. To grant an exception to the law in order to account for Christ is virtually to concede the inadequacy of the principle as a basis for the accounting. Certainly, as Dr. Forest has convincingly shown, if evolution is to account for Christ, then the climax should have appeared at the finale of the evolving process; but that would have been to defeat the very object of his coming.

The Christ of history ushered a new moral era into the course of man. A new force throbs, a new life pulsates, a new ideal, surcharged with divine dynamic, enters upon its renovating, regenerating work. The historian has refused to classify Jesus of Nazareth with other men and stop there. We can neither *naturalize* man nor *humanize* Christ, simply. It is not mere theology; it is not dry philosophy; it is the common judgment of mankind, enforced by reflection and confirmed by an experience that is both individual and unique, that even though men may reduce the race to a common cosmic level and presume to account for the generations upon some law of naturalistic biological evolution, still Jesus of Nazareth, in himself, in what he stands for, and in what he instituted, stands out the Great Exception in the history of humanity, putting to confusion all ordinary anthropological estimates, and utterly withstanding every naturalistic mode of accounting.

Thus we do our best for evolution, and still we find it lacking. If it is a world-program, there are serious unclosed breaks in that program. It is sheer folly to say that it is natural and continuous, with God, for the human evolutionist must use the language of human science, and not of divine omniscience. These admitted breaks are serious, notably from non-being to being, from non-living to life, from the non-sentient to the sentient, and from the non-moral to the moral. It is not that we deny that there is a great truth in the theory which is found both in the laws of thought and in the nature of things. It is rather that with as judicious a frame as we are able to command and with as hospitable a consideration of the evidence as we can give, we find ourselves forced to conclude that the evolutionary philosophy, which is at best merely descriptive, is unsatisfactory as an ethical valuation and that it is only by a confusion of ideas that it can be regarded as in any final sense a philosophy at all. The idea has its merits and its place; its standing vice is its claiming too much for itself; its blunder is its presuming to account for the world, whereas, when it does its very best, it only describes the world which still waits for its accounting.

The assassination March 15th of the Russian Minister of the Interior, M. Sipiaguine, by a student of Kieff, in the guise of an aid-de-camp, again calls the serious attention of the world to the civil and social condition of Russia. About a year ago the Minister of Public Instruction, Bogolipoff, was shot by an expelled student from the same institution. The widespread secret alliance among the students and literary classes of Russia has become significant. In any country, save Russia, bound by the unity of one religion and the iron bands of militarism, such an alliance would mean a speedy change, but Russia moves like a great glacier, parts dropping into the sea, but the snow and cold adding more to the moving mass.—Cal. Chris. Advocate.



## The Sunday-School.

BY REV. W. H. SCUDDER.

### The Church at Antioch in Syria. (Acts xi: 19-30.)

Lesson V. May 4, 1902.

"Receiving Gentiles to the Church."

The opening sentence gathers up the narrative from a point three years previous to the event about to be narrated. Verse 19 is an expansion of chapter vii: 4. The blood of the first martyr is still doing its work. Stephen accomplished more in his death than he could have by living to ripe old age. What a beautiful avenging of his stoning, gathering multitudes into the Kingdom! "He that loseth his life for my sake shall find it. Many thoughts crowd about for recognition in this passage.

1. Of those characteristics which go to prove the truth of the Gospel. It has been well said the disciples fled from persecution, but not from work. They preached as they went, licensed or unlicensed; ordained or not, made little difference. Wherever they could find a listener they poured out a message. It was good news, too good to keep. But the real reason for this preaching lies in the fact that the truth had gotten hold on the disciples, and it is a characteristic of truth to mightily stir the heart upon which it fastens. The reverse of this may not show such signs. We may lay hold of the truth and believe it, yet may not be vastly enthusiastic over it, or particularly careful to spread it. But let the truth get into us, and it is like steam getting into machinery prepared for action. Truth lays hold of Peter, and he boldly preaches to the Sanhedrim, the accused becoming the accuser. Truth fastens upon Luther, and he faces, single-handed, the magnates of a degenerate hierarchy. Truth buries itself in John Wesley's heart, and resurrects in a great evangelistic movement. Truth starts the life currents in any soul which gives itself over to its power. It seeks but opportunity, and if lodgement is aborbed, something is bound to give way. It is important that we grasp the truth, but vastly more that we let the truth grasp us. It certainly is characteristic of those who come under the sway of the Gospel, that they are mightily moved by it. Placed amid most adverse circumstances they nevertheless feel impelled to declare it. They proclaim a power which can help, can save, and twenty centuries of proof have so substantiated the claim that it is easy to declare it is the truth. The fact needs emphasis in these days when the acceptance of Christianity is almost considered a matter of course. Assenting to the truth of Christianity should not be sufficient for a Christian; he should give himself over to its workings. Here is a sovereign remedy for apathy, carelessness, nominal Christianity, and disloyalty to Christ.

2. A proof of the power of the Gospel.

In the spread of the new religion through Palestine is shown one phase of this power, but a still greater showing appears as the scattered disciples carry it to Phœnician, Cypress and Antioch. Here it was to lay itself among the heathen forces that had clutched the world for ages, and held the great mass of people as gravity holds the mass of atoms in a boulder. Antioch was the capital of Syria not only, but it was the Oriental Rome, that is, it was Rome given over to the idolatrous and dissolute life of the Orientals. To quote Conny-beare, "It is probable that no populations have ever been more abandoned than those of Oriental Greek cities under the Roman Empire, and of those cities Antioch was the greatest and worst. . . where under

the climate of Syria, and the wealthy patronage of Rome, all that was beautiful in nature and art, had created a sanctuary for a perpetual festival of vice." Readers of "Ben Hur" will recall some scenes illustrative of this corrupt condition. Doubtless the first bands of disciples scattered by the Jerusalem persecution had begun work among the Jews in Antioch. But some unrecorded incident similar perhaps to that connected with Cornelius, gave a new thought to the Hellenists, and with increasing zeal they sought out the Greeks at Antioch, rejoicing that to these Gentiles also, God would grant repentance unto life. We can scarcely estimate the evil which had to be overcome. If some other heathen religion had sought adherents in Antioch it would have been only turning men from one channel of idolatry and wickedness into some other equally bad, possibly more attractive from its very license, but the Gospel came to change those who would receive it in every particular; their conception of God, their mode of life, their relation to their fellow beings, and all this amid an environment which the slums of our cities would feebly represent. That which could work so radical a change must possess a potency hitherto undreamed of, and one does not wonder that after experiencing a year or more of its effects Paul could write, "For I am not ashamed of the Gospel, for it is the power of God unto salvation."

3. But the potency lies not in a book, but in a person. Christianity's Book has taken a first place in this world of ours. Its principles have revolutionized thought, subjugated customs, become the basis of literature and art. What would the world be today without the Bible? Nevertheless, the potency of that Book must always be traced to the Person behind it. There was no New Testament in Paul's early days of ministry. He had only the Person to speak of. It was the power of all the early disciples. So when results are mentioned they are connected with the personal power of God. At one time the power of the Spirit; at another the Name of Jesus; here it is the "Hand of the Lord," hand signifying, as so often in the Old Testament, power. That "Hand" which had brought Israel out of Egypt (Ex. xiii: 3) had wrought deliverances and signs (Deut. vii: 19) was now stretched forth in spiritual rescue with marked results (see Isa. lix: 1).

4. Attention should be called to the result since it meant so much. The parallel with the result of Peter's sermon on the Day of Pentecost is as striking as are the differences. Taking the latter first. There was no Apostle or ordained minister here—only some disciples living at Cyprus and Cyrene. There was no gathering in an upper room, nor a sound like as of a rushing wind, nor a manifestation of the Spirit in tongues as of fire. All of this is significant because the tendency and temptation is ever to try and reproduce the *conditions*, that we may have *like results*. On the other hand, multitudes were added to the Lord here, as there. Three times mention is made of this (vs. 21, 24, 26), and it is important because the converts were Gentiles, and also because the Spirit works diversely at various times. Here an extended adding, not three or five thousand in one day. Here, as there, a gathering together of those who believed, but what a difference. There, Nationalists and Hellenists, conservatives and liberals; here, Jews and Gentiles—the first time that such a mingling had ever taken place. Jews and Gentiles as brethren! The bond which could join these two must be mighty indeed.

5. Divine grace accomplishes much for us which could be obtained in no other way.



Gathering the lessons from this brief history of Barnabas, we see what it did for him. It fitted him to be the commissioned officer of the Church at Jerusalem for a very delicate procedure. Whether the incidents here recorded occurred before or after, the conversion of Cornelius is very difficult to determine, but the spirit of the narrative seems to favor the former view. The church at Jerusalem, having a sort of priority in all religious matters, heard of the work of these evangelists, and as they were branching out in a novel direction, the home church considered it worth while to look into the matter. Barnabas, from his being a Hellenist, a native of Cyprus, and so full of God's grace, was just the man to do the required work. According, he was sent. That same grace enabled him to come to a conclusion at great variance from his preconceived notions, for when he arrived on the field he saw "the grace which (evidently) was that of God," and instead of censuring the evangelists as the Jerusalem disciples did Peter when he associated with Cornelius, Barnabas rejoiced. Yet more. That divine grace prompted him to enter the work himself and assist in establishing the new Gentile converts in their faith. So great success followed that the movement exceeded the limits of his capacity to deal alone with, and grace enabled him to remember how his former companion, Paul, had told of being commissioned to preach to the Gentiles. Here was the opportunity for Paul, so the "good man, full of the Holy Spirit and of faith," sets out for Tarsus to eagerly search for him. Common sense is a rare article, but sanctified common sense is almost a phenomenon. Mr. Moody had it to a marked degree, so much so that after a campaign in Vermont, a saw-mill proprietor when asked what he thought of him, said that he was not so sure about his preaching capabilities, but would give a large salary if he could induce him to become the "boss" of his mill. It seems strikingly fitting that Barnabas, who introduced Paul to the workers at Jerusalem, should be the instrument for securing him the opportunity that started him upon his great career.

6. The distinctive name by which the new sect became known here meets us.

No one, but Gentiles would have called these men Christians. Among the Jews they were followers of the Nazarene. Among each other they were disciples, saints, brethren. But in Antioch the name Christ (*Christos*) was most heard of as the Savior, and, naturally, the name Christ-ians was attached to those who became disciples. But, what did it signify in those days? A term of ridicule, because they were followers of one who had been crucified; a term of opprobrium, because they brought trouble in accepting the Savior. How many families were divided by this new religion in Antioch! A term of contempt, perhaps, because so many converts came from the poor, the ignorant, doubtless, the slave class. A term of hate, for the gospel principle, was so diametrically opposite to that which prevailed as to make it apparent to the thoughtful, and doubtless to the practical, that to admit it was to court the defeat and overthrow of the entire social system.

But we must refer our readers to Mr. Benjamin Kidd for the expansion of this thought. Suffice it to ask whether we would be so ready to accept the term as Christ's followers, if it meant any of these things today.

It is reported that William Deering, the President of the Board of Trustees of the Northwestern University, will add one million to his already generous gifts to the endowment of that institution. President James has taken hold of the affairs of this institution with administrative ability.

## Christian Endeavor Service.

By Rev. J. H. Goodell.

Prayer a Necessity. (Matt. xxvi: 36-46.)

Topic for May 4, 1902:

One cannot write upon such a topic as this without the feeling that he must be writing to a very few people. For any one who has a degree of Christian experience will not require any proof of the necessity of prayer, any more than a person in good health will need an argument on the necessity of taking food. It is only when one's Christian experience is so faint as scarcely to be recognizable, or when one has become intellectually tangled in his philosophy, that the necessity of prayer ever becomes a question. Could a child grow up under the glow of a mother's love and not come to talk with that mother? Prayer is the response to love. No one can pray to a stone image or to a picture, however much he may seem to be doing it. He may mutter forms of prayer before it, but he cannot pray to it.

\* \* \*

Prayer comes to be a part of our life because we hold personal relations with God. We cannot hold personal relations with any being without communion. It is a part of friendship. We express appreciation and convey our feelings of attachment and make requests of all with whom we have intimate relations. Prayer is the same movement of our affections towards God, only it is stronger, purer and holier. Jesus did not pray in the garden of Gethsemane because he had some form of religious life to carry out. It was not because there was a great trial before him and to pray was the proper thing to do. He prayed because his heart was full of sorrow and he yearned to pour out his experience into the ear of Him whom he loved, just as a grieved child runs to its mother and with sobs and tears relates its troubles.

\* \* \*

If we ponder over the address with which Jesus opened his prayer, we will learn much of what compels us to prayer. He says, "O my Father." Contrast that with the formal, distant and chilling address of some of our attempts at prayer, especially when we have arranged certain stately affairs and seem to think that God must be very much impressed with the dignity and grandeur of our appearance before him. Or, on the other hand, note how different from the frivolous, jaunty phraseology in some who approach God as if he were a playmate in the same yard for the afternoon. The one form is about as disrespectful as the other. When Jesus taught his disciples the approach of prayer, he put into their lips that expression which has been a comfort to vast numbers of Christians, which was, "Our Father." Prayer becomes a necessity when we realize that we have such a Friend to talk with.

\* \* \*

The necessity of prayer arises from the necessity of God in our lives. This Jesus, who spoke these appealing words to his Father, took great pains to show the world his intimate relation with God. He said that he and his Father were one; that he did the things that pleased God; and in his prayer after the Lord's Supper, he asked that "the world may believe that thou didst send me." We must have God as a force in our lives. I trust I shall be understood as speaking with reverence when I refer to the fact that this is an age of combination. Great results are being wrought because forces are combining. You and I recognize that there are things we cannot do without uniting with those who



know more, or have larger experience, or are stronger than we. So, in character building and in developing, the spiritual life, we must have the presence and the power of God to which we can turn instantly. In the battle of life we must either let some things alone and never expect to accomplish them, or else we must pray to God about them and realize his response. And that is what people who really pray come to do.

\* \* \*

But if there were nothing else to indicate the necessity of prayer, it were enough that our Savior prayed. When we understand how it touches the most sacred privacy of life to enter into the realm of a soul's prayers, it is remarkable that we have so much said to us concerning the praying of our Lord. All the way along we see his retreating form as he goes into retirement to commune with his Father; and here and there, on rare occasions we are permitted to listen as he prays. Who can see him go, and who can hear his words of appeal and trust without seeing in his own life the crowning necessity of an unbroken experience of prayer? If Jesus must pray, then, surely, we ought.

\* \* \*

Now for a word of remonstrance. I have seen it written somewhere that in order to hope for an answer to our prayers we must live pure lives and very close to Christ. There is a truth and an error in such statements. Prayer would be a poor opportunity to the most of us if we must wait for its comfort and strength until all the battles are over and we find ourselves close to Christ. The prayer that appeared to please our Lord most as he observed men was that of a sinner crying, "Lord, be merciful to me, the sinner." To cling to some known wrong habit may make prayer a mockery. The heart must push along the road the prayer is going. We would better take what we have before we ask for more. But to refrain from prayer because we are not as good as we ought to be would be to grieve and not to please our Lord. It is the broken and contrite heart coming with its loving, trusting prayer that is met by the outcoming love of its Redeemer.

### Woman's Home Missionary Union of Northern California.

#### REPORT OF QUARTERLY MEETING.

The day spent at San Mateo Thursday, April 17th, proved that a large gathering—however inspiring numbers may be—is not absolutely essential to the success of a Home Missionary meeting. Many who would have been glad to attend were detained by illness and by home cares. Those who were privileged to go were met at the station by the pastor and a committee of ladies, who gave us a hearty welcome, and had made every possible arrangement for our comfort and entertainment.

The morning session opened with a devotional service, led by the President, Mrs. Perkins, who gave, as the keynote for the day's exercises, the thought, "We are a part of God's plan." Mrs. Perkins referred to the death of Rev. J. T. Ford, until recently the Superintendent of Home Missions for Southern California, and petitions for Mrs. Ford were included in the opening prayer.

Mrs. Ferrier, the Recording Secretary, being necessarily absent, owing to illness in her family, Mrs. M. L. F. Eastman acted as Secretary pro tem. The report of the last meeting was read and approved. Also the report of the Treasurer, Mrs. J. M. Haven, showing that the sum of \$1,068.56 had been raised since Septem-

ber, exclusive of the boxes prepared by various churches.

Mrs. E. S. Williams, Corresponding Secretary, included in her report replies received from twenty-six of our auxiliaries, and, in addition, called for verbal reports from delegates present. Several responded; among others, Mrs. C. G. Baldwin of Palo Alto, who brought the first offering from the Woman's Congregational Association of Palo Alto, with a message of interest and desire to join in our work, which made us doubly glad to welcome this new auxiliary.

With great regret we heard that Rev. H. Hammond Cole, who sometime since went to Saratoga, hoping for improvement in health, is still ill, and earnest prayer for his recovery was offered by Rev. F. H. Maar.

One of our small auxiliaries, whose Secretary had asked that it might have our prayers, was also remembered, as were the three women's missionary organizations of sister denominations, which were in session at San Francisco and Oakland on the same day.

Mrs. Moore of San Mateo gave a most cordial address of welcome, to which the President responded. The morning session closed with the singing of America.

After the intermission, spent in partaking of the delicious luncheon served by the ladies of the church, and in meeting old and new friends, the afternoon exercises were opened by Mrs. W. H. Scudder of Berkeley. Her theme for the devotional service was "The Inspiration of Consecration." Reading the second epistle of St. John, written, as she reminded us, especially to a Christian woman, she led us most helpfully in the thought of various lines of consecration, and of the inspiration coming from each "as inspiration leads to consecration, so does consecration bring fuller inspiration."

The President, resuming the chair, called upon Mrs. E. S. Williams, who read a paper upon "Immigration," giving not only statistics, but also, in her own inimitable way, impressing us with the needs of our brothers and sisters coming to our shores, and with the "necessity laid upon" us to "preach the gospel" to them also.

Mrs. Claude of San Mateo then sang, with rare sweetness and expression, a solo which touched a responsive chord in every breast.

Mrs. Greeley of Oakland read a selection entitled "Lassie Nell," the appreciation of which was shown by numerous requests for copies.

The offering having been taken, and Mrs. Perkins having voiced the thanks of the Union to the ladies of San Mateo for our royal entertainment, the meeting closed with the benediction pronounced by Rev. F. H. Maar.

Secretary Hay thinks the danger of a war over China that will involve several European nations and Japan has been exaggerated by recent publications in the daily papers, although he fully realizes that the situation in the East is grave. The one encouraging thing about the news from Europe is the statement that European diplomats think that it is in the power of this government by its official action to preserve peace. If that be true, there will be no war. This government is for peace first, last and all the time, and it is absolutely certain that if it can control the situation there will be no war over China. The policy of this government has been and will be to maintain the territorial independence of China. This is dictated not only by our inherent love for peace, but by the strongest commercial reasons; we have a large and growing trade with China, which it is important that we should keep, and it can be best kept by peace.



## Church News.

### Northern California.

**San Francisco, Fourth.**—On the recent Decision Day in the Sunday-school eleven persons expressed a desire to lead the Christian life.

**Santa Cruz.**—This past week the State Executive Committee of Christian Endeavor has been a guest of our society of Christian Endeavor. Plans are being rapidly matured for the State Convention of C. E., which meets in our city the latter part of June. Our pastor keeps his people fully awake to the opportunities of the hour. On Friday evening a reception is to be given to the new members of our church.

**Soquel.**—An impressive farewell reception was tendered to Rev. and Mrs. G. H. Wilbur, with many regrets for their departure from Soquel. He has labored with us for the past two years and the church has been strengthened in every way. Many have united with the church; eleven since the first of the year. Our church and society unanimously offered a letter of recommendation to all Christian churches and a hearty vote of thanks to both Mr. and Mrs. Wilbur for their faithfulness. In recognition of their faithful work one dozen solid silver spoons and a beautiful painting were presented to them.

### Southern California.

**Los Angeles, Vernon.**—On the morning of April 6th the resignation of Rev. W. P. Hardy, pastor for five years of the Vernon Congregational church, was read to his congregation. It was not altogether a surprise to the people, and yet many hoped that the pleasant relation existing between pastor and people might not be disturbed, at least, for some time. The hope that Mrs. Hardy's health might be improved by a change of residence inspired the resignation. Mr. Hardy has been called to the pastorates of the churches in Eagle Rock and La Canada, and will soon occupy these fields, residing, however, for the time being, at Garvanza. For five years Pastor Hardy has faithfully labored with Vernon church, sometimes under the most depressing circumstances, and has greatly endeared himself to this people. Mr. Hardy's resignation was regretfully accepted, and was followed by resolutions of sympathy and love recounting the strong points in his ministry, and pledging the prayers of the church for his future success and the recovery of Mrs. Hardy's health. This change in pastorate will occur immediately. *N. L. R.*

### Oregon.

**Salem.**—The first church, Salem, continues to enjoy favor and a measure of prosperity. For the third time during this pastorate the Knights Templars worshiped with us on Easter Sunday. The following Sunday was "Communion Day." The service was a delightful one. Ten persons were received into the fellowship of the church, six of them on confession. The Sunday-school is doing finely. An exceptionally well-attended Junior Endeavor Society has been organized and maintained.

### San Bernardino Association.

The annual meeting of the San Bernardino Association of Congregational Churches and Ministers will be held at Riverside, Cal., Tuesday and Wednesday, May 6th and 7th. A good program has been adopted, and the keynote suggested is "not to be ministered unto, but to minister."

The topics and speakers are as follows: "How to Make the Church Most Effective," Rev. W. N. Burr; "The New Evangelism," Rev. J. H. Williams, D.D.; "The Liquor Problem in Prohibition Towns," Mr. W. N. Peck, and discussion, led by Mr. W. A. Parrington; "Church Financiering," by Mr. W. M. Phinney and Mr. S. H. Herrick. The "Woman's Foreign Missionary Hour" will be directed by Mrs. Alice E. Larkin. The Tuesday evening meeting will present a new feature in that the topic will be "Denominational Brotherhood and Co-operation." Four addresses will be given: Revs. Benj. S. Haywood, W. F. Taylor, Alex. Eakin and John L. Maile, representing the Presbyterian, Methodist, Baptist and Congregational churches.

The second day, May 7th, promises a feast of good things likewise. There will be three short addresses on "Home Missionary Experiences," by Revs. Arthur C. Dodd, Geo. Mathes and H. E. Merrill. "Home Missions: Our Needs and Opportunity" will be presented by Revs. John L. Maile and H. H. Wikoff. The Rev. H. P. Case will speak upon "Sabbath-school Ideals and Problems." This will be followed by an open parliament. The "Woman's Home Missionary Hour" will be under the direction of Mrs. S. G. Lamb. The Rev. John L. Davies, D.D., will address the Association on "Sources of Spiritual Power." The closing session will be college night and the theme will be "The Church and Educational Problems." President Geo. A. Gates, D.D., and Mr. H. L. Lunt, Ph.D., will be the speakers. The Rev. E. F. Goff and his good people are making preparation for ministers and delegates. The Riverside church is one of our strong and progressive churches.

*Geo. Robertson.*

### The Dedication of the Armory at Fruitvale.

The Armory, an adjunct of Fruitvale chapel, was formally opened Friday evening, April 11th. This armory was built primarily for the use of the Fruitvale Cadets for drilling purposes, they having long since outgrown the limits of the little chapel. It serves also as an outlet for the crowded Sunday-school, and will be a valuable addition to the audience room. The necessity for such a building was most imperative, but there was not a penny to build with, and there was small probability of securing funds for the purpose. It is but a few short months since Mr. Mowbray, the pastor, ventured to speak of the great need of an armory, and now, lo! the building is completed, painted and practically paid for. How did it all happen, and who are the Cadets? The Cadets are a fine body of young men, some twenty-five or thirty in number, who were organized into a military company about two years ago by the pastor, who was most ably seconded and assisted by Mr. Hauser, a member of the Fruitvale church. Together these two Christian men, who are a unit in their interest in boys and young men, labored and prayed and played, for they were one with the boys in all their sports—their camp life, their vacation excursions and in whatever interests boys. The ultimatum sought for was not to rescue boys, but to save them before they were lost. The conditions of membership are to be not less than sixteen years of age, to be five feet nine inches in height, or above, to abstain totally from tobacco, intoxicating drinks and profanity, and to attend, when possible, the Sunday-school on the Sabbath. For two years they have lived up to this pledge, with the result that a large class of young men is one of the features of the Fruitvale Sunday-school, and already several have united with the church. The pastor feels keen-



## Notes and Personals.

ly that there is no more important church work than the care and guidance of boys between the ages of ten and twenty. Save the boys of that age for Christ, and you have the Christian men of the future. Every Monday evening for two years these cadets have drilled, until they have become quite proficient. They own their uniforms and their guns, and they needed an armory, for the chapel was too small, and there was not a hall or a barn or a room of any kind to be had in the vicinity. But where was the money to come from. The boys pledged themselves for one hundred dollars. The Guild promised to raise one hundred. The building would cost about twelve hundred. Mrs. Harriet Crocker Alexander, a personal friend of Mrs. Wetherbee, was appealed to, and when she responded cheerfully for more than was expected from her, and generously sent her check for five hundred dollars by return mail, it set the Armory Fund booming and the hearts of all its friends rejoicing. The C. C. B. S. was appealed to, and a promise of a loan of two hundred and fifty was made. The balance was raised in smaller sums. Every one seemed enthused and ready to help what he or she could. Not a dollar has been received from any other church or local society. The lumbermen made a price in lumber, the carpenters made a discount on their bill, the painter gave several days' work with material, the Cadets did what their hands found to do, and the Guild cheered them on. And so the building was finished. On the opening night our friend, C. R. Brown of the First church, Oakland, loaned himself to us, and rejoiced with us, besides giving a fine address to the boys. Rev. E. R. Fuller of Bakersfield gave the opening prayer. Mrs. Wetherbee, the Treasurer of the Building Committee, told how the money had come; and no one knows better than this same Treasurer how, day and night, the planning and the figuring have gone on. Mr. J. W. H. Riley spoke for the Trustees; Mr. J. Spencer Riley, Captain of the Cadets, spoke for the boys; the choir of the church and the Fruitvale Orchestra gave forth their sweetest, gladdest strains. The Cadets of the Third church, San Francisco, came over in force in full uniform to assist in the dedication. They gave a drilling exercise, which was surprising in its perfection. We congratulate the Third church on having so fine a body of young men. And now, what next? The pastor is planning for a Boys' Brigade, to include boys of ten years and upwards, that shall be preparatory for membership in the Cadets Corps. He only awaits a leader to organize it. Mr. Hauser, his former associate, being for the present, and probably for a long time to come, out of the State, it is difficult to find the proper leader. But this is not all. We want a Reading Room, where good books and games can be found; where light and warmth can be had; so that any man or boy in Fruitvale can have a place to spend an evening, without going to the saloons, the only place now open to them. But this must be free, and to equip and sustain it we must have money. This is our next problem. Who will help us? S. M. F.

The Haywards Journal says: "Extensive improvements are now being made on the Congregational church. The entrances on each side will be done away with and one main entrance in the center take their place. A notable improvement will be the new quarter sawed circular oak seats that will be very attractive. The interior will also be repapered and repainted."

Papers have been filed at Bakersfield incorporating the First Congregational church of Panama.

Rev. A. W. Hare has accepted the call from the church at Fresno.

Professor F. H. Foster and family plan to start East early next week.

Rev. H. H. Wikoff returned Tuesday from his trip to Oregon and Washington.

Rev. R. H. Sink occupied the pulpit of the First church in this city last Sunday in exchange with Dr. Adams.

The Rev. Dr. McLean of Pacific Theological Seminary, starts East today expecting to be absent several weeks.

The pastor of the First church of Alameda spoke at the Wednesday evening meeting concerning the Twentieth Century New Testament.

Rev. M. Burkett has been supplying at Sacramento for several weeks during the absence of the Rev. Dr. Dickinson in Arizona.

The Congregational church at Walla Walla, Washington, rejoices over a fine pipe organ, which was used for the first time Sunday before last.

The new pipe organ soon to be purchased by the First church of Oakland will cost not less than \$12,000. Money to that amount has been subscribed.

Rev. W. W. Scudder, Superintendent of Home Missions for Washington and Northern Idaho, is expected in California this week. He will occupy his old pulpit in Alameda next Sunday.

Rev. A. A. Doyle, recently of Colville, Washington, has accepted a call to the pastorate at Lemon Grove in San Diego county. Joined with Lemon Grove is the work at La Mesa and Spring Valley.

Rev. J. A. Hollars has come to San Francisco from Sierra county to take up the work in Bethlehem church. Mr. Hollars came to California about eight months ago from Colorado.

The Rev. A. K. Farnworth, who has been working in Southern California for several months, went to Ferndale last week to take charge of the work at that place. Mr. Farnworth came to California from North Dakota.

Five persons were received to membership in the church at Suisun last Sunday, one of them on confession of faith. The services were conducted by the Rev. Walter Frear. A generous offering for foreign missions was made. The outlook for the church, under the care of Mr. W. H. Livingstone, a Pacific Seminary student, is brighter than it has been for several years.

The report of the clerk of the Central Union church of Honolulu, published in the year book for 1902, says: "We were very fortunate during the vacation of our pastor this summer to have our pulpit occupied by the Rev. Dr. George C. Adams, pastor of the First Congregational church of San Francisco. His services, both in the pulpit and in our Wednesday evening meetings, were most acceptable, and he endeared himself to the members of our church and congregation."

Superintendent Singer of the Sunday-school and Publishing Society work in Central and Northern California, says that the fiscal year which closed February



28th has been a fruitful one. Twenty-one schools have been organized, and he now has under his charge eighty-five schools, with a membership of 2,320. The contributions for the work last year were \$1,133.46. It is hoped that the \$1,200 mark will not only be reached, but exceeded, this year. Children's Day for California is the third Sunday of May.

The Pacific hears from Sonoma county of an excellent work being done at Kenwood and Glen Ellen by the Rev. R. B. Cherington. During the home missionary year recently closed there were sixteen accessions to the membership of those two churches on confession and eight by letter. Mr. Cherington does considerable pastoral work and is very popular among the people of those communities. He is so ably assisted by Mrs. Cherington that it is for the people almost as if they had two pastors.

Up to the present time the sympathy of the public, so far as expressed, seems to be largely on the side of the workmen in the San Francisco street railway strike. It is not thought that twenty-five cents an hour is an unreasonable wage; and the supposition is that the railway company is abundantly able to pay it. Let the strikers continue to keep the peace and they will in all probability continue also in the good wishes of even that large element that has been arrayed against the workmen in most of the recent strikes.

### The Passing of a Leader.

By J. L. M.

The Rev. James Thomas Ford, ex-Superintendent of Churches, died in his seventy-fifth year of Bright's disease at his home in East Los Angeles, at two o'clock on Monday morning, April 14, 1902. For several months the wasting progress of the disease was manifest, but his vitality was sufficient to ward off the culmination until the above date.

Mr. Ford was born on September 13, 1827, in the village of North Abington, Massachusetts. His boyhood was passed in this community and at the age of fourteen he was enrolled as a student in Phillips Academy, Andover. Here he prepared for Williams College, whence he graduated from the full course.

He was then nominated by President Chadbourne as principal of the recently organized academy at East Windsor Hill, Connecticut, and was then about twenty-one years of age. While successfully filling this position he dedicated himself to the gospel ministry, studied two years at the East Windsor Theological Seminary, now the Hartford Theological Seminary, and took his third year at the Andover Theological School. On this substantial basis of educational preparation he was destined to build the superstructure of a remarkably useful life.

In 1856 he was appointed missionary for Lamoille county, Vermont, and in 1857 he became pastor of the Congregational church at Stowe, Vermont, and although this community was not then amenable to evangelistic methods the quiet, sensible and faithful labors which he carried on for ten years, made lasting impressions.

His marriage to Miss Sarah Prichard Bancroft of East Windsor Hill, Connecticut, occurred in 1858; and for more than forty years Brother and Sister Ford have together wrought abundantly and fruitfully for the interests of Christ in various parts of the land.

In 1870 Mr. and Mrs. Ford removed to Charleston, South Carolina, where he became pastor of the historic "Circular" church, organized in 1690, and which was

then attended by the students from the Avery Institute, a school for colored youth. Accustomed as were these volatile people to camp-meeting oratory they profoundly respected the cultivated abilities of their pastor and deemed his sermons to be of greater worth than those that people were accustomed to hear. He enjoyed the confidence and love of the white people of his congregation and with rare efficiency taught and led the diverse elements which were united in his pastorate.

In 1875 he came to Southern California, and became pastor of our church at San Bernardino. For ten years he served this congregation with his accustomed fidelity and success. His genuine interest in the larger enterprises to which our people were being called moved him to visit outlying neighborhoods and establish preaching and Sunday-school services.

So naturally did he gravitate to such work, so winsome was his personality, and with such good sense did he maintain his contact with various enterprises that his fitness for leadership was recognized and he was appointed as General Missionary for Southern California. The distance from San Francisco prevented close oversight of the work by Supt. Dr. J. H. Warren, who resided at the metropolis. This naturally led to the appointment of Mr. Ford to the Home Missionary Superintendency of Southern California by the Home Missionary Society at New York. During the sixteen years from 1883 to 1899 he discharged the multiform duties of this responsible office with patience, thoroughness and uniform success.

He died in the fullness of his time and amid the forming results of his abundant labors.

The funeral services were held in the Eastside church with which organization he and Mrs. Ford united. The choir sweetly rendered appropriate selections. The pastor, Rev. Chester P. Dorland, led the services and the prayer. Rev. L. H. Frary, D.D., of Pomona, read the Scripture. Rev. John L. Maile, the successor in office of Mr. Ford, gave a brief outline of his life work. Prof. D. H. Colcord of Pomona College described the services of the deceased as a Trustee of the college and the cordial relations and helpfulness he sustained to our educational work. Rev. E. E. P. Abbott of Chula Vista spoke as an old-time friend, and tenderly set forth the endearing qualities which marked the personality of the departed. Rev. Warren F. Day, D.D., pastor of the First Congregational church of this city, summarized the life and work of Mr. Ford as being throughout governed by a never-failing sanity of purpose and method. His sincerity, clearness of vision and utmost honesty made it entirely safe to go behind and into his life with the certainty that nothing unworthy could be found. Mrs. Ford was very tenderly and appreciatively mentioned in these addresses.

Some twenty-five brother ministers were present; and the Congregational Ministerial Union of Los Angeles added a beautiful wreath to the floral decorations. The closing exercises were held in the chapel of Evergreen Cemetery; and, in accordance with the wishes of Mrs. Ford, who knew that such disposition of the remains would not be displeasing to Mr. Ford the body was cremated. His ashes will rest at North Abington, alongside the graves of his father and mother.

By F. J. Culver.

I am grateful for the privilege of bearing witness to the Christlike character of our brother—James T. Ford, a man of God, who has passed to the heavenly home.

During the last four years of his work as Home Missionary Superintendent, I came and went at his bidding, as General Missionary. They were years of great joy



in the Master's service. As we look back over the years of his labor and note his wisdom and faithfulness in spying out the land, answering the Macedonian calls, planting churches and selecting pastors. We ask, Who could have done as well?

In comity, whilst tenacious for the rights of Congregational interests, he always yielded to that which was for the best interests of Christ's kingdom.

Among his prominent characteristics we note, first, his keen sense of justice, never hesitating to do his duty, but always demanding proof before judgment. Second, his forbearance and patience with those who differed with him doctrinally, believing that "all things work together for good to them that love God."

Every Home Missionary was a brother indeed to him. He was personally interested in everything that pertained to their welfare. He always gave them a hearty welcome to his home. If they became discouraged they went away cheered and encouraged. "Freely ye have received, freely give" could well be said of Brother Ford, not only in love and sympathy, but, if the facts were known, his salary was greatly reduced by his generous gifts, which only he and his faithful companion knew. We knew of many but not all. These gifts went into Home Missionary fields to strengthen the weak places, bridge over emergencies and encourage new enterprises. He and his have a brick in every church in Southern California. He hath "built upon the foundation of the apostles and prophets, Christ Jesus himself being the corner-stone." We shall miss him as Registrar of our General Association. We shall miss him in our councils. His labor of love has many monuments in this southland. The impress of his life upon our churches will become more luminous as they unfold unto larger usefulness. Love for his Master's work will be his crowning jewel. To know him and to know him more was to love him more.

By C. P. Dorland.

In the death of Rev. J. T. Ford, the East Los Angeles church has lost one of its most faithful and substantial members. His long experience and conservative judgment made him a wise counselor. His influence is more than local and temporary, for every church in Southern California bears the imprint of his touch, and his gentle, unassuming manner and consecrated spirit will live long in the hearts of those who knew him.

As every great truth is a simple truth, so every great man is a simple man, and simplicity was one of Bro. Ford's characteristics. He was an exemplification of the gospel he preached and in him was incarnated the truth as he understood it. His life was his best testimony to the power of the gospel of God to take weak, sinful humanity and lift it to full manhood. He gave up the superintendency of the Home Missionary work some three years ago, and since then has been giving his attention to local church work and in taking a well-earned rest from active labor. His work was done and well done, and he seemed to be quietly waiting the call that, soon or late, comes to every faithful steward, to come up higher. His sickness was not long nor severe, and the end came peacefully and quietly, as he passed from the field of his work to the place of his reward.

President E. H. Harriman of the Southern Pacific system has been visiting California, examining the affairs of the road. Everywhere he has met the most cordial reception from commercial men of the State. The road is being improved and the service will be brought to the standard of the best Eastern accommodations. The coming of thousands of actual settlers into California is most gratifying. Much is being done to promote the best interests of this State.—C. C. Advocate.

## Oregon Letter.

By George H. Himes

Representatives from ten of the fourteen churches of the Pilgrim faith, composing the Portland Local Association, assembled at Riverside church, Hood River, last Tuesday afternoon, to participate in what will henceforth be known as the sixth annual meeting of that body. A cordial welcome was extended by Pastor Hershner and his good wife, strongly supported by a loyal membership. With one exception—that of the veteran J. J. Staub, of the Sunnyside church. Mr. Hershner has the longest Congregational pastorate in this State. Rev. S. M. Freeland, acting pastor of the Portland First church, was elected Moderator, Rev. J. J. Staub, Scribe. Rev. H. H. Wikoff, Pacific Coast Field Secretary of the Congregational Church Building Society, Berkeley, Cal.; President S. L. B. Penrose, of Whitman College, Walla Walla, Wash.; Rev. Mr. Shafer, of the United Brethren Church, Hood River; Rev. U. S. Drake, of White Salmon, Wash.; Rev. C. F. Clapp, Superintendent of the Congregational Home Mission Work of Oregon; Mrs. E. M. Wilson, Mrs. C. T. Donnell, The Dalles; Mrs. Jennie Jewett, White Salmon, were corresponding members.

In the evening the city missionary of Portland presented a paper upon "What is the Mission of Congregationalism in the Twentieth Century?" Rev. F. E. Dell, Astoria, preached the associational sermon, his subject being "Will the World Outgrow Christianity?" The work of the evening closed with a short address on "Our State Work," by Superintendent Clapp of the Home Missionary Society.

Wednesday morning Rev. U. S. Drake of White Salmon, Wash., led in devotional services. Rev. G. A. Taggart of Mississippi-avenue church then gave a brief address on "The Working Church and Popular Amusements." "The Right Kind of a Hearer" was presented by Rev. J. J. Staub, of Sunnyside church, and "The Right Kind of a Preacher" by J. A. Rockwood of the Willsburg church. General discussion followed.

The Registrar was, by vote, authorized to issue a letter to Rev. Arthur W. Ackerman, D.D., upon application. Rev. B. S. Winchester, upon application, was granted a letter of dismission to the Chicago Association.

Rev. U. S. Drake gave a paper on "The Working Church and the Lodges." General discussion followed, and both sides were freely presented.

A brief report from Rev. R. A. Rowley, Superintendent of the Congregational Sunday-school and Publishing Society was presented. As Mr. Rowley's resignation as Superintendent of the C. S. S. and P. S. will take effect on April 30, 1902, he applied for a letter of dismission to such Christian organization as he may hereafter, in the providence of God, see fit to unite with, which was granted.

Rev. H. H. Wikoff made a brief address on "The Congregational Church Building Society," showing its value in assisting to promote Christian life. He also presented the claims of The Pacific to the assembly, urging its hearty support as an imperative need.

In the afternoon, after a praise service, "The Secular Interests of the Church" were presented by M. E. Thompson of Portland. He was followed by Rev. R. M. Jones, whose topic was "Interdenominational Cooperation in the Community." Discussion followed both topics. Mr. Thompson suggested that the work of civic improvement societies should be extended to churches; that, as a means of making them attractive, especially in country places, it would be very helpful.



President Penrose, in discussing Mr. Jones' paper, wherein the latter urged the alignment of all Christian people with the Prohibition party, as the only means of destroying the curse of the saloon, urged, as a very important means of combating the liquor saloon, the establishment of what some might term the Christian saloon. This should be the work of Christian people, all denominations uniting, and would supply the want of hundreds of young men for social surroundings, which, as things now exist, are in the main supplied by saloons where liquors are sold.

Committees were appointed as follows: Missionary, Rev. G. A. Taggart, Mrs. L. A. Parker, D. C. Pier; Resolutions, Rev. C. F. Clapp, Rev. R. M. Jones, M. E. Thompson; preacher at next Association, Rev. G. A. Taggart.

The next meeting place will be the Hassalo Street church, Portland, on the third Tuesday in April, 1903.

Mrs. L. A. Parker presided during the "woman's hour." "A Glimpse at the Women's Missionary Boards" was given by Miss McKercher; "Sowing the Seed" was given by Mrs. T. R. Coon; "Every Convert a Missionary," by Mrs. F. V. Jones.

Rev. C. F. Clapp made a short address on "The Sources of the Church's Power."

In making a verbal report on missionary effort, Rev. D. B. Gray gave an expression of gratitude for the release of Miss Stone.

In the evening an address on "The Church and Citizenship—or Education" was given by President Penrose of Whitman College, Walla Walla; and the closing address was made by Rev. S. M. Freeland, whose subject was "If Our Bible Were Taken Away—What?"

Among the resolutions passed was one to express the sense of the Association that a more hearty support should be extended to The Pacific, as its life was considered vitally necessary in carrying forward the work of the Congregational type of Christianity on the Pacific Coast.

The day after adjournment a number of delegates remained over and were driven for several miles through the interior of Hood River Valley, beginning to be famous for the extraordinary quality of its fruits, particularly its strawberries and apples. The wonderful beauty and picturesqueness of the region must be seen to be appreciated. No description, however elaborate, can at all do justice to the facts. The fruits mentioned are shipped for the most eastward, many of the apples going to Europe.

The work in the parish of Rev. J. M. Dick is an encouraging condition. Recent accessions are as follows: Hubbard, four—two by letter and two by confession; myrna, two by confession; Bethel, one by confession.

The receipt of a complete file of the Missionary Herald from the first—1818—by the Oregon Historical Society, makes a very valuable addition to its library, which, prior to this addition, numbered nearly two thousand volumes.

Rev. H. F. Burgess of California preached at the Forest Grove church last Sunday. He came to Oregon to visit his wife's relatives, prior to going to Europe, his church having given him a vacation of six months.

The Forest Grove church has two octogenarians in its membership, both of whom are still in active service—Dr. T. H. Crang and Hon. A. Hinman. Dr. Crang passed his eightieth birthday, on the 11th inst., being tendered a reception, and Mr. Hinman will set up the eightieth milestone on May 3d. Both of these gentlemen have led exceptionally useful lives, and their many

friends wish that many years of service may yet be given them.

Rev. Wm. A. Mowry, Ph.D., of Boston, a distinguished speaker, is in the Pacific Northwest, on a lecture tour, and will speak before the Men's Club of the Oregon City Congregational church on Friday evening, May 2d. He is the author of "Marcus Whitman and the Early Day of Oregon."

Portland, April 20, 1902.

### Silence About Ourselves.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open your lips upon this dangerous theme, except it be a humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which a vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise come unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling himself there for you, and ask yourself, as you gaze fixedly on him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears: "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—Bishop Wilberforce.

Whatever the cause of grief may be, there is rich comfort in the remembrance of the sorrows of Christ. It assures us that Christ understands our pain. In the garden he went a stone's cast farther than any of his disciples went. The picture is a parable to us. It is always so. Wherever you bow in the deep shadows of grief, you have but to lift up your eyes, and you will see Jesus in still deeper shadows, a stone's cast beyond you. His sorrow was sorer than yours.

There is comfort also in the remembrance that blessing comes out of suffering patiently endured. All the world's peace and hope, and all heaven's joy and glory are fruits of a great sorrow—the sorrow of Christ. Blessing will come always out of sorrow, if we but accept it submissively and reverently.

We clip the following from the Cal. Chris. Advocate:

The eightieth birthday of the Rev. Dr. Edward Everett Hale, which fell on April 3d, was made the occasion of a demonstration in Symphony Hall, Boston, attended by thousands of the leading citizens of Massachusetts. Senator Hoar delivered an address of greeting and congratulation, and Dr. Hale responded in person. Letters were read from President Roosevelt and Senator Lodge. One of the features in connection with the celebration, but one which did not figure in the evening program, was the presentation to Dr. Hale of a purse of between \$25,000 and \$30,000, which has been raised for him, and to which Andrew Carnegie and J. Pierpont Morgan were contributors. He found it when he returned to his home.



## Book Notices.

"The Secret Place," by R. Ames Montgomery. A helpful little volume of 134 pages on Prayer. Some of the topics are: For Whom Is Prayer Given; For What Is Prayer Given; Worldliness Opposed to Prayer; Prayer Atrophied by Uncertainties of Life; The Gain of Constancy of Life in Prayer; What Things Ye Have Need of in Prayer; and What Things Others Have Need of in Prayer. [F. H. Revell Co., Chicago.]

"Working for God." By Andrew Murray. This is a sequel to "Waiting on God." The aim of this book is in part to remind Christian workers of the greatness and glory of the work in which God gives them a share, the work of bringing men to God. It is also the aim to help to an understanding of the cause of so much failure and to bring more to fruitage and its rich reward. The book is intended also for those who practically take no part in the service of their Lord, seemingly unaware that the chief characteristic of the divine life in God and Christ is love and its work of blessing men. [F. H. Revell Co., Chicago and New York.]

"Old Glory and the Gospel in the Philippines." By Alice Byram Condit, M.D. A large amount of interesting and valuable information is contained in the one hundred and twenty-four pages of this volume. It has been well said by Bishop Warne that "this book will enable the American public to see the Philippine Islands through the eyes of a cultured, Christian American lady who has been in the very heart of the beginning of Protestantism in the Philippine Islands, and who, because of her profession, has seen the inner home life of the Filipino people." The chapters on "The Rule of Rome" and on "Religious Liberty" show the bane that Catholicism had been to the islands and the blessings which came with Protestantism. There are sixteen fine illustrations, and the volume is well worth the 75 cents for which it can be had of the publishers, the F. H. Revell Co. of Chicago and New York, or at 16 Grant avenue, San Francisco.

"What a Woman of Forty-Five Ought to Know." By Mrs. Emma F. A. Drake, M.D. The publication of the above book completes the best and most exceptional series ever published on avoided subjects. In this latest and concluding book of the series, Mrs. Drake has equalled in style and interest the character of her previous book, entitled, "What a Young Wife Ought to Know," for which she received a prize of one thousand dollars. It is written in that wholesome, sympathetic manner characteristic of all the purity books in this series. It should be read by every woman nearing and passing through middle life. It will do much to reassure nervous ones needlessly alarmed by patent medicine advertising and opinions of ill-advised friends, and will dispel apprehensions aroused by groundless forebodings. This book is for single women as well as the married, and its pure yet stimulating teaching is calculated to give confidence to the most timid. Besides telling of the heralds of the change and the various symptoms disturbing the mental and nervous equilibriums of women at this trying period of their lives, it gives many valuable suggestions for the improvement of the health and the care of the body. [Vir Publishing Co., 113 Real Estate Trust Building, Philadelphia. Price, \$1, net.]

"The Cosmos and the Logos." By the Rev. H. C. Minton, D.D., Professor of Theology in the San Francisco Theological Seminary. In this volume there are given to the general public the lectures recently deliv-

red by Dr. Minton on the Stone lectureship foundation of Princeton Theological Seminary. The author sends them forth with the hope that they may do for others as they read them what the preparation of them has done for him. From their preparation he came with a greater conviction than ever, "that back of all the shifting scenes of time a divine eternal purpose abides, and that, as the ultimate goal of cosmical creations and careers, that final purpose will be gloriously realized." And his faith, he says, is stronger than ever, "that fundamentally essential to this process of realization stands forth our Lord and Savior, Jesus Christ, not only as the logos of the philosophers, but also as the Seeker and the Savior of the lost, without whom and without whose reclaiming and restoring work no satisfactory world-rationality can be found or framed." The subjects of the lectures are as follows: The Unity of Truth; Modes of Approaching the Cosmos; The Empirical Surprise; Ethical Versions of the Cosmos; Man as a Factor in the Cosmos; Man as a Spectator in the Cosmos; The Cosmos and Special Revelation; The Incarnation the Congruous Climax of All Revelation. We give to our readers this week a part of what Dr. Minton has to say on the subject of "Evolution." The book is one which will repay a careful reading, as will be shown by the portion which we publish in this issue of The Pacific. [The Westminster Press, Philadelphia. For sale, at Book Store, 16 Grant avenue, San Francisco.]

## Girls Away from Home.

Write your home letters regularly, and keep in touch with your parents and old friends by weekly correspondence. Never let a Sunday afternoon drift out without your hour spent in an intimate and loving letter to dear mother. This is a good occupation for Sunday, and I can hardly tell you how minute and confidential and affectionate this writing should be. But there is no need. You know what you like to hear from home, and what mother and father most long for when your letters come. I follow those letters. Mother is in the kitchen washing the dishes. She wipes her hands and sits down in the low rocking-chair by the window where the lilac is beginning to bud. Father stands between the table and the door waiting to hear what you have said, and aware that he must wait until mother has satisfied her heart with the first reading. Then it will be his turn. To them both you are, and you always will be, just their own little girl, and you can never send them a line which they will not scan with eagerness. So, never put off your family at home with a scrappy, hurried scrawl; take time and tell them everything.—Ladies' Home Journal.

Here is your chance to make from \$10  
to \$25 per week handling the

## LIFE OF DR. TALMAGE

The only authentic book is by his son,  
Rev. Frank De Witt Talmage and  
Louis Albert Banks, D.D.

Over 100 exclusive illustrations. Best  
book. Best terms to agents. Send three  
5-cent stamps for free outfit. Address,  
Occidental Publishing Co., Oakland, Cal.



## Our Boys and Girls.

### The Quest of Lazy-Lad.

Have you heard the tale of Lazy-Lad  
Who dearly loved to shirk,  
For he "hated" his lessons and "hated" his tasks,  
And he "hated" to have to work?  
So he sailed away on a summer day  
Over the ocean blue;  
Said Lazy-Lad, "I will seek till I find  
The land of Nothing-to-do."

"For that is a jolly land, I know,  
With never a lesson to learn,  
And never an errand to bother a fellow  
Till he doesn't know where to turn.  
And I'm told the folks in that splendid place  
May frolic the whole year through,  
So, everybody, good-by—I'm off  
For the Land of Nothing-to-do!"

So Lazy-Lad he sailed to the west  
And then to the east sailed he,  
And he sailed north and he sailed south  
Over many a league of sea,  
And many a country fair and bright  
And busy came into view;  
But never, alas, could he find the coast  
Of the Land of Nothing-to-do.

Then Lazy-Lad sailed back again,  
And a wiser lad was he,  
For he said, "I've wandered to every land  
That is in the geography,  
And in each and all I've found that folks  
Are busy the whole year through,  
And everybody in every place  
Seemed to have something to do."

"So it must be the best way after all  
And I mean to stay on shore  
And learn my lessons and do my tasks  
And be lazy-lad no more.  
The busiest folks are the happiest,  
And what mother said was true,  
For I've found out there is no such place  
As the Land of Nothing-to-do."

—Congregationalist.

### What Marjorie Sent.

The barrel stood in one end of the long hall in Marjorie's house, and Marjorie stood in the other end looking at it. She had Adelaide Mary in her arms, and was talking to her in a low voice. These two were very intimate friends, Adelaide Mary and Marjorie, and that was why Marjorie always told her "closest thoughts" to the big dolly.

"Adelaide Mary, do you want to know 'bout that barrel over there? 'Cause I'll tell you 'bout it, and then you'll know. We'll sit down here on the stairs, Adelaide Mary—so."

"Well, you see," Marjorie's voice grew quite grave and important, "it's a-goin' clear out to the front tier to keep some poor folks out there warm and comfortable. There's quilts inside that barrel, Adelaide Mary, and papa's second-best overcoat, and Jack's overgrown pants and things, and mama's blue casymere dress, and lots of my clo'es that I'm too big to wear now. And there's some currant jelly in the middle for sick folks on the front tier."

"Where's the front tier, Adelaide Mary? I asked Jack, and he said I must study goggerfry lessons. Well, anyway, it's somewhere folks don't have 'nough things to wear, so mamma's sendin' 'em that barrel. Do you s'pose there's little girls on the front tier, Adelaide Mary and—dollies?"

Marjorie had wondered about that ever since the

barrel began to stand in the hall. She was a good deal afraid the little girls—and there must be *some* little girls there—hadn't any dollies. "And I've got such a many!" she thought. "There's Adelaide Mary and Hepsibah and Queen Hildegard and all the little folks." Marjorie always called the small dollies the "little folks."

"I wish those front tier little girls had some dollies, too, Adelaide Mary!" the little girl on the stairs said suddenly, giving the big dolly a great hug.

How Marjorie did love Adelaide Mary! Every night they went to sleep together in Marjorie's crib, and there were few of the waking minutes when Adelaide Mary was not either in her little mother's arms or very near them.

"Let's go and look at it, dolly—it's 'most every bit full now, you know. Mamma's only a-waitin' for Auntie Madge to send a re-in-forcer-ment."

Marjorie said the long word slowly and distinctly, and I think she thought it meant a new kind of warm wrap! They got down off the stairs and walked through the long hall, where the only sound was the ticking of the clock, till they came to the barrel. Marjorie's face looked very queer.

"You stay here by yourse'f, Adelaide Mary, and see how 'twould seem to go 'way off to those girls," she said, softly, laying the dolly on the top of the things in the barrel. "It's just a 'speriment, dear. I'm a-tryin' it." She had to stand on tiptoe to reach, and then she stood on still *tipper* toes and leaned down and kissed Adelaide Mary's red cheeks.

Marjorie went back and sat on the stairs a long time, thinking aloud. "It's a drefle hard 'speriment to try! I presume I could do it better with Hepsibah or Hildegard, but—Adelaide Mary—oh, my!"

Marjorie sat up very straight and stiff. "Well, I don't care!" she said, with a long sigh and something else very much like a sob. "It's got to be Adelaide Mary, 'cause it's got to be something dear or nelse it won't 'mount to much of a gift. That's what mamma said to Jack the other day."

Marjorie got up and went back slowly to Adelaide Mary. "I've 'cided what to do, dear," she said. "You must stay right there and go to the front tier to those little girls. Make 'em just as happy as you can, Adelaide Mary, and—and I—I—hope they'll be good to you."

Marjorie reached up and kissed Adelaide Mary's red cheeks again over and over, and patted them gently with a very shaky little hand. "Good-by, Adelaide Mary! I'll never forget you, dear, as long's I live in this world!"

She drew the corner of a red and black shawl over the dolly and carefully tucked it in all around her.

When Auntie Madge's reinforcement came, the barrel was filled without any one knowing that Adelaide Mary was going, too.

That night Marjorie took Hepsibah to bed with her, but she got up again after a little while and pattered across the floor with her little bare feet and laid her gently back with the "little folks" and Hildegard. Then she crept back among the pillows and shut her eyes bravely. "I'm glad I sent her, anyway," was what she went to sleep thinking.

And I am very sure she would have been more glad still if she could have followed Adelaide Mary and watched that other little girl out on the "front tier" hugging her up in her hungry little arms!—Eleanor Woodbridge, in *Youth's Companion*.



## The Home.

### From Midnight to Morning.

BY MRS. A. B. GIDDINGS.

Slow passed the weary midnight hours,  
Swift worked the eager, tireless brain;  
The Syren Sleep refused her powers  
To work the lethean spell again.

The days and nights of life trooped by,  
While memory seized the mental throne,  
And bade in quick succession fly,  
The good and ill which I had done.

Ah, cheerless sight! and is this all  
Thou hast, oh life of high intent?  
These meager starvelings, can I call  
The grand and noble deeds I meant?

My heart sank down with leaden weight,  
Fain to give o'er the bootless strife;  
To escape the powers that desolate,  
The woes and ills that compass life.

### Songs Versus Hymns.

BY SERENA STEADFAST.

"They have lively music down to Dr. Louder's meetings. Have you been there lately, Will?"

"Yes, I went down last night, and they sang one chorus over five times. I did wish I had some bones, to help out. Now, really, it did seem as if they would be entirely in keeping."

"Oh, now, you are setting it out a little too bad. You see, it would not seem as if they were having a happy time if they sang straight along—"

"Well, Aunt Serena, I could hardly see what spirituality there was about it; it sounded a good deal as our college songs do when we roll out the choruses over and over. But then, I don't think we young folks in our League mean half what we sing; for instance, when we say, 'Take the silver and the gold, not a mite would I withhold,' 'I'll go where you want me to go, I'll be what you want me to be,' and the like."

"The older ones have not set them a very good example. I fear many of us have made professions in singing which we would not dare make in speaking. I grow weary of the choruses. There is one song that I believe has been sung twice a week for a year, in our church, and one phrase is repeated four times to every verse; and if we sing three verses we have that over and over twelve times. I did not know that any of the young folks got tired of them. I supposed you felt as a young lady that I was talking to did: I asked her how she liked the remarks of a gentleman from the East in our prayermeeting, about singing more hymns. She said she did not agree with him about that; and then her mother joined in and said, 'No, we don't want any hymns; they're old foggy. They have doctrines in them that nobody believes nowadays.'"

"I told her that I had *seen* such hymns, but I did not believe they got into our modern hymn books; and that I, for one, was hungry for hymns that had thought and meaning in every line, with something to feed and help from the beginning to the close. The thought has come to me of late that the character of our songs, and the ignoring of hymns, may have something to do with the superficial character of the piety of church members of

the present day. What think you, Will? Is it because I am old foggy that I long for the hymns?"

"I'll tell you frankly, Aunt Serena, that you're about right. It is want of cultivation and thought that makes them speak so about hymns. Sacred poetry is next to the Bible—and some of the grandest of it is the oldest. I believe it is the rollicking tunes that the people like, and they have but little thought about the words."

"You must not think I would banish the songs, Will; many of them are really beautiful and have done much good. I only protest against leaving the hymns out altogether."

### A Negro's Temperance Sermon

"My tex' dis evenin'," said a colored preacher in a Texas tabernacle, "am from Jeremiah or Keziah, I disremember which; but anyhow hit says, 'Beware of evil dore.' Now what does de 'spired writer mean by evil dore? What am an evil dore? Why, an evil dore am de side dore what leads into de saloon on Sunday, when de front dore am locked an' de blines pulled down. Dat's what an evil dore is, and dat's what de Samist de-clar's you must beware ob."

"It is de evil dore wot no policeman kin see, but dere's One above wot does see hit, an he's keepin' tally, you may be shore, ob all who enters derein. De evil dore opens to let in a sober man airy in de mornin', but when he comes out he brings a smell of whisky wid him strong enough to knock down a meetin' house. A man may be tol'bly decent when he enters, but when de evil dore opens to let him out he is fit for treason, stratagems and boils, and dere is no health in 'im."

"He will break de dishes and his wife's heart, and after runnin' de children out, run de house to suit hisse'f."

"Strange dat the 'thorities don't fasten up de evil dore what leads to destruction, but dey won't 'cause dere's too many ob dem what likes to slip into de side dore and get a nip demselves ob a Sunday morn. But, my b'loved breddern, de evil dore won't hurt ye if you obey de tex and beware ob dem."—British American Citizen.

### Worry as a Success-Killer.

Perhaps there is nothing else so utterly foolish and unprofitable as a habit of worrying. It saps the nervous energy and robs us of the strength and vitality necessary for the real work of life. It makes existence a burden and weariness, instead of a perpetual joy and blessing, as it should be. Poise and serenity are necessary to the complete development of character and true success. The man who worries is never self-centred, never perfectly balanced, never at his best; for every moment of mental anxiety takes away vitality and push, and robs him of manhood and power.

Worrying indicates a lack of confidence in our strength; it shows that we are unbalanced, and we do not lay hold of the universal energy which leaves no doubt, no uncertainty. The man who does not worry, who believes in himself, touches the wire of infinite power. Never doubting, never hesitating, he is constantly reinforced from the Omnipotence that creates planets and suns.

The habit of worrying is largely a physical infirmity; it is an evidence of lack of harmony in the mental system. The well-poised soul, the self-centred man, never wobbles or hesitates. The infinite balance-wheel preserves him from all shocks and all accident or uncertainty.



## CAMPERS

**We are right in line 4 you.**

Parties of any size fitted out complete—reliably, promptly. The dependable kind of Eatables, Proper Cooking Camp Utensils, Stoves, Lanterns, Ropes, Bedding, Clothing—all for

**OUT OF DOOR LIFE**

Don't be miserable doing without our first-class goods and service.

**The "Know-how" Outfitters near the Ferry. 25 Departments.**

**Smiths' Cash Store**

25 Market Street, San Francisco

## THE VIOLINIST

He stood before the crowd and played,  
I sat as one enchanted;  
Full with his every mood I swayed  
And drew deep breaths and panted.

He played: I heard sweet songbirds sing  
And eke the rush of rivers;  
With one sad sweep across the string  
He filled me full of shivers.

He seemed to wield a magic bow,  
He sent my fancy soaring:  
I heard sweet maidens whisper low  
And raging lions roaring.

He ceased, and some one near me cried:  
"Well, how'd you like the fiddling?"  
A fat girl chewing gum replied:  
"Oh, it was fair to middling."

—Chicago Record Herald.

## Why He Kept Quiet.

One of the officers in a certain volunteer regiment is much disliked by his men. One evening as he was returning home he slipped into some deep water. A private in his regiment, however, happened to see him, and after some trouble succeeded in pulling him out. The officer, was very profuse in his thanks and asked his rescuer the best way he could reward him. "The best way you can reward me," said the soldier, "is to say nothing about it." "Why, my dear fellow," said the astonished officer, "why do you wish me to say nothing about it?" "Because if the other fellows knew I'd pulled you out they'd chuck me in!"

## The First Cruel Blow.

She: What is the translation of the motto on the ring you sent me?

He: Faithful to the last.

She: Oh, Charlie, and you always said I was the first.

"It was kinder funny—that is, overlookin' the seriousness of it," said the landlord of the Pettyville tavern. "You see, Miss Gabriella Lanks, who has—not meanin' any disrespect to her, you understand—been an old maid so long that it's generally believed to be chronic, approached the railroad crossin', and a brakeman waved a red flag at her to warn her of the danger. She thought he was tryin' to flirt with her, and advanced toward him with a smile; and a caboose that was backin' up struck her good and plenty. Luckily, no bones were broken; and the first thing she said when she recovered consciousness was: "Oh, this is so sudden!"—Smart Set.

Christ will keep that which we have committed unto him; and we must keep that which he has committed unto us.—George Bowen.

"Some folks are more afraid of being considered egotists than they are of failing to do their whole duty."

Most things are easier to learn than to unlearn.

## THE PRINTING OFFICE OF "THE PACIFIC"

1037 Market Street, San Francisco.

All kinds of JOB WORK nicely and promptly done, at LOWEST PRICES FOR FIRST-CLASS WORK.

The patronage of the Congregational Church people, within convenient reach, especially solicited.

The profits in the business go to the maintenance of "The Pacific." "The Pacific" helps you and your church. Why do you not help "The Pacific"?

If concessions are made to your church, why not see if the PACIFIC PRINTING OFFICE can meet the Concessions.

## GEN. FRED FUNSTON SAYS

"The service on the California Limited is all that could be desired. This is especially the case in the dining car."

TO THE EAST DAILY, 9 A.M.

VIA

## The International Encyclopedia

BEST FOR HOME, FOR THE SCHOOL, OR FOR THE PUBLIC LIBRARY. . . . .

THE WHOLE RANGE OF HUMAN KNOWLEDGE UNDER ONE ALPHABET.

1. Geographical Dictionary.
2. Abstract of World's History.
3. Atlas and Gazetteer of World.
4. Handbook of Politics.
5. Digest of Business Law.
6. Handbook of General Literature.
7. An Unequaled Ready Reference Work for the School, the Library and the Home.

NEW EDITION NOW COMPLETE.

Entire set delivered at once for cash or on easy payment plan. Full particulars and specimen pages sent on application.

Dodd, Mead & Co., NEW YORK: 372 Fifth Ave  
CHICAGO: 378 Wabash

**BLMYER BELL CHURCH BELLS.** UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.



## Young Mothers

Stand in special need of help while the baby is being nursed. Dr. Pierce's Favorite Prescription not only strengthens the woman for motherhood and makes the birth hour practically painless, but it increases the nutritive secretions on which the child is fed. It soothes the nerves, encourages the appetite and rapidly restores the mother to robust health. There is no alcohol in

"Favorite Prescription," neither opium, cocaine, nor any other narcotic.



"I wish to let you know the great benefit my wife derived through taking your 'Favorite Prescription,'" writes Mr. Robert Harden, of Brandon, Manitoba, Box 236. "It was a case of childbirth. We had heard so much of it that my wife decided to try it. (I may say my wife is thirty-three and this was her first child.) She commenced to take 'Favorite Prescription' five months before her child was born. We have a fine, healthy girl, and we believe that this was mainly owing to the 'Favorite Prescription' taken faithfully according to directions. We shall certainly recommend it wherever we can."

Dr. Pierce's Pleasant Pellets put the bowels in a healthy condition.

Cable Address:  
FOSTER CO., SAN FRANCISCO.

**S. FOSTER & CO.**  
WHOLESALE GROCERS  
IMPORTERS and EXPORTERS.

Special attention to packing.  
Purveyors to United States Government.  
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,  
Mill and Mining Supplies,  
Hotel and Ranch Supplies,  
Alaska Supplies.

**26-28 CALIFORNIA ST.**  
San Francisco.

Mail Orders solicited.  
Catalogues on Application

## FAITHFUL IN LITTLE.

A man told me that he was walking on a footpath in front of a blind man, and came upon a piece of orange peel. He said to himself that he ought to pick it up, lest it should cause the blind to stumble. He did not do so, however; and never was he so ashamed in his life, he said, as when, on looking back, he saw the blind man picking up the orange peel, which he had discovered with his stick, and putting it off the path. He, though blind, was doing what the seeing man should have done much more. This sort of thing is common. One man has little knowledge, but he is wiser unto salvation than many philosophers. Another puts his small income to a better account than do some millionaires. A third is naturally stupid, but he trades so well with his one talent that in the long run he beats his better-endowed rivals.—Quiver.

Some one tells the story of a Christian woman who was noted for the calm and peaceful attitude she maintained under the most trying circumstances. Another woman, hearing of her, said, "I must go and see that woman and learn the

THERE'S MANY A SLIP on cy roads and sidewalks in the winter. Sprains and bruises follow. That is the time when Perry Davis' Painkiller vindicates its right to the confidence it has retained for sixty years.

**SAN FRANCISCO LAUNDRY**  
Office, 131 Ellis St.  
TELEPHONE, 5125.  
S. F. BUFFORD, Manager.

OPEN ALL NIGHT.

F. L. TURPIN, Proprietor.

Telephone MAIN 1535

**ROYAL HOUSE**

126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fireescapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to \$1.50; per week, \$2 to \$9; per month, \$8 to \$30.

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the doors.

There are two sorts of lamp chimneys: mine and the rest of them.

**MACBETH.**

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

secret of her strong and useful life." She went to her and said, "Are you a woman of great faith?" "No," was the reply, "I am a woman of little faith in a great God. I try to see the hand of God in the present, and trust him for the future." This was the secret of her peace. Her confidence in her heavenly Father gave to her an easement which no trial could disturb.

Don't wait for some work to turn up, but go and turn up some work. You may work without praying, but you can't pray without working.—Hudson Taylor.

A genuine revival means a trimming of personal lamps.—T. L. Cuyler.

By Bribing the Nerves with opium you may stop a cough but the inflammation goes from bad to worse. Allen's Lung Balsam, containing no opium, goes to the root of the trouble and cures deep-seated affections of throat and lungs.

**Rooms to Let**

BY THE

**DAY, WEEK, or MONTH**